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WITH A VIEW OF

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FOR THE YEAR 1891.

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THE

MISSIONARY HERALD.

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THE donations for November were about $3,000 less than during the corresponding month in 1889, and the legacies about $12,000 less. For the first three months of the financial year the decline of donations is about $1,200 and of legacies about $9,000. Put by the side of this statement the fact that the appropriations already made by the Prudential Committee are upon the basis of an expected *advance* in donations of twenty-five per cent. and it will be seen that the deficiency from this source for the first quarter of the year is about $20,000. The call therefore for an advance of not less than fifty per cent. is immediate and urgent.

THE ingenuity employed by those who seek gain, even at the expense of the physical and moral destruction of their fellowmen, is sometimes wonderful. We have before us, as we write, an illustration of this in a cotton handkerchief, of fine texture and brilliant colors, prepared by the Scotch exporters as an advertisement for the rum and other liquors which these dealers wish to entice the Africans to buy. These handkerchiefs are admirably calculated to please the fancy of the rude natives. In the centre of the handkerchief bottles are represented, each bearing a label of "Fine old Jamaica rum," etc. W. H. Rice, Esq., of Chicago, who sends us this handkerchief, says that it was forwarded to him from Scotland as a specimen of the articles which are *given away* to the natives of Africa by these Scotch dealers in ardent spirits. Could anything be more diabolical? When will Christian nations unite to prevent such outrages against the native races in Africa and India and the Southern Seas?

A SINGULAR illustration of the way in which missionaries are often charged with the responsibility for untoward events which occur where they may be located appears in a dispatch received from Nagasaki, Japan, and published in the daily press, stating that the United States steamer *Alliance* on visiting Ponape found that the war between the natives and the Spaniards had been instigated by the American missionaries, who on that account were forced to retire from Ponape to Kusaie. The story is so absurd as to be comical. The only Americans at the point of conflict on Ponape were two women, who at the time of the difficulty between the Spaniards and the natives sought to their utmost to preserve peace, but failed. And when the revolt occurred these two

women, aided by a native teacher, risked their lives to save from destruction two Spanish priests and some soldiers. And they succeeded in their efforts, only to be accused by the Spaniards of having incited the natives to their deeds of violence.

THE American Board Almanac for 1891 greets the friends and supporters of missions in a new and attractive dress. It should be in every Christian home for ready reference, and will be found both interesting and instructive by old and young. It is full of valuable missionary information, with statistics of various societies and a brief notice of the several missionary fields, and is adorned with nineteen pictorial illustrations. Its list of the missionaries of the American Board with their postoffice addresses, with names and location and pronunciation of the missionary stations and out-stations, makes it invaluable for frequent reference. A friend has written of it: "Members of Societies of Christian Endeavor and all Sunday-school teachers and scholars will find it a gem. It cannot be overpraised, and should be generally circulated, in connection with the *Missionary Herald* and *Light and Life*, in all the households of the land." By mail, 10 cents per copy; 12 copies, $1.00; $6.00 per hundred; or, delivered at office, $5.00 per hundred. Send orders from everywhere without delay to C. E. Swett, 1 Somerset Street, Boston.

WE learn from Turkey that the American College for Girls at Constantinople, formerly called the "Home," has opened with a large number of students both from the city and from distant parts of the empire. Every inch of the buildings is occupied, and the outlook for the year is most hopeful. Central Turkey College, at Aintab, commenced its fall term with eighty-six students. The Girls' School at Adabazar has opened this year with larger numbers than ever before, twenty-nine of the sixty-one pupils being boarders. Miss Sheldon reports that there is but one empty seat in the schoolroom and that the dormitories are overcrowded. It is reported that Mr. Wisard and Mr. McDowell, who were plundered by the Mountain Nestorians, have been allowed damages by the Turkish government to the amount of 500 liras. But, characteristically, *payment* is delayed.

A FRIEND from Maine writes suggesting that the little boys and girls of the United States be called on to contribute a dime each for the cause of missions in Africa. He thinks that this would be an appropriate Christian response to the sad story now circulating in the papers in relation to the death of an innocent little girl in connection with the rear column of the Stanley Expedition. If the 600,000 members of our Congregational Sunday-schools should act upon this suggestion, the total contribution to the American Board would be $60,000.

WE learn from Japan that the article by Dr. DeForest in the October number of the *Missionary Herald*, on the political situation in Japan and its relation to mission work, has been translated and published in the *Jiji Shimpo*, one of the leading vernacular papers of the capital. One of the Japanese officials spoke of the article as calculated to aid in increasing good feeling between Japan and the United States.

It is a hopeful sign that such profound interest has been awakened not only in England but throughout the world by the publication of General Booth's volume "In Darkest England." How could a vivid statement of the awful facts connected with the poverty and degradation and sin prevailing in England, or indeed in any part of the world, fail to startle men who have clear heads or warm hearts? But the trouble has been, and is, that men read of human sorrows and sin, and while appalled at the time by the picture, yet little by little they settle back into apathy, partly because they cannot bear to think of the dreadful reality and partly because the evils are so gigantic that they see no practicable way for contending against them. It is to be hoped that something will come from General Booth's proposal for the relief of the woes he depicts. But does not the suggestion arise, If Christian England is so dark, what of other nations and peoples not Christian? What of India and China and Africa? If Christian men and women the world over would look upon the prevailing misery and sin, and instead of suffering their sympathy to end in sighs, would in their hearts believe that there is something to be done about it, and would in God's strength undertake to do what they are able, this groaning world might be redeemed. There are divine instruments and a divine power of which the children of God may avail themselves. Darkest England and darkest Africa, and every other dark portion of this broad world, may, in the strength of Him who has all power in heaven and in earth, be cleansed from their sins and saved from their woes. May God increase the number of believers in the gospel as an efficient and sufficient power for the world's redemption!

Letters received from Benguella, West Africa, dated October 25, report that Dr. and Mrs. Clowe and Miss Clarke had started for Bailundu, with Mr. Stover, who had come to the coast to meet them. No letters, however, had been received at Benguella from the interior for two months, owing doubtless to the disturbed condition of the country on account of the sending in of Portuguese troops to build a fort in Bihé. There were rumors of fighting between the Portuguese expedition and the Bihéans, and though there is nothing certain in regard to the matter, the story is not improbable. There is no special anxiety felt in regard to the personal safety of our missionaries at Kamondongo, yet there is some reason to fear that their work will be seriously interrupted. For these our brethren in the interior of Africa, as well as for those who are in Ponape, concerning whom a report will be found on another page, the prayers of our friends should be continually offered.

We have no further news from China, since our last issue, concerning the districts which are suffering from the floods. It is known that the Chinese government is exerting itself vigorously for the relief of the sufferers, "over whose heads," as some one has said, "the bottom of the sky dropped out last summer." But our missionary brethren will have their sympathies and their purses taxed in connection with cases of need that come under their own eyes. In answer to the appeal we issued last month, a little over five hundred dollars have been received and forwarded at once to China. Further aid will be most welcome.

On his recent return to Japan, Dr. DeForest finds that the popular feeling in reference to foreigners has increased rather than diminished during his brief absence, and it is impossible to foresee what will be the outcome. At the same time, he speaks of some most able and faithful Japanese who are giving their whole strength to Christian work. A brief report is given of a sermon which Dr. DeForest had just heard from a teacher in the Sendai school, whose week-days are filled with schoolroom duties, but who has a Bible class on Sunday morning, and follows this with sermons which are rich in thought and delivered with deep feeling. This particular sermon was upon the topic, "What changes for the better Christianity has brought into the world." The seven points which were made were the following — all brought into most practical relations to Japan: "(1) Christianity fought idolatry and harlotry — two things which, history shows, go pretty close together. (2) It brought into the world for the first time the two mighty truths of the fatherhood of God and the brotherhood of man. (3) It taught the right separation of Church and State. (4) It emphasized the spirituality of worship as against any and all mere forms. (5) It puts untold dignity on man by the clear and convincing truths concerning the future life. (6) It treats men not in the lump, but gives every human being a place in direct relation to God. (7) It is the only system that makes *love* central, the end and motive of all action."

A year or two ago we called attention to a missionary library which it seemed to us could be warmly recommended to Sunday-schools. It was "The Missionary Biographical Series," first issued in England, and republished in the United States by F. H. Revell, New York and Chicago. The series originally consisted of eight volumes, but has now increased to twelve, and consists of: (1) William Carey, the Shoemaker who became a Missionary; (2) Robert Moffat, the Missionary Hero of Kuruman; (3) Bishop Patteson, the Martyr of Melanesia; (4) James Chalmers, Missionary and Explorer of Raratonga and New Guinea; (5) Robert Morrison, the Pioneer of Chinese Missions; (6) Griffith John, the Founder of the Hankow Missions, Central China; (7) Samuel Crowther, the Slave Boy who became Bishop; (8) Thomas J. Comber, Missionary Pioneer to the Congo; (9) David Livingstone; (10) James Calvert; or, from Dark to Dawn in Fiji; (11) John Williams, the Martyr of Erromanga; and (12) Henry Martyn. The books are attractively bound and well illustrated. They bring to view twelve prominent names in missionary history, and tell of missionary work in many lands. We take pleasure in again commending this series as one of the best and cheapest sets of volumes for a Sunday-school missionary library. The price of the twelve volumes is $9.00, on which the usual discount will be made to Sunday-schools. In the belief that these volumes will be most helpful to the missionary cause, we have made arrangements so that they can be secured at the office of the *Missionary Herald*, C. E. Swett, 1 Somerset Street, Boston.

England, Germany, Italy, and Portugal have signed an agreement for the reciprocal protection of missionaries of these four nationalities who settle in Africa, in regions accorded to their respective States by the recent treaties. For liberty to exercise their ministry the missionaries must have a passport from the government to which they belong.

District Secretary Daniels, of New York, has prepared a list of books for a "Foreign Missionary Library for Pastors and Churches," which may be obtained of him at 121 Bible House, New York. The list gives the names of forty-five valuable books, reasonable in price and easily to be obtained. The pastor who makes good use of such books as these will find his mind full of matter calculated both to interest and arouse the best religious thought and feeling among his people.

Another book has just come from the press, worthy to be placed on the same shelf with the Life of Hannington or the Autobiography of Paton. Mackay of Uganda, whom Stanley calls "the best missionary since Livingstone," was indeed a man of extraordinary abilities as well as devotion, and his life and letters, edited by his sister, constitute a most attractive volume just republished in this country by A. C. Armstrong & Son, of New York. The pioneer missionary of the Church Missionary Society in Uganda, and toiling there for fourteen years, Mackay never left Africa till he left it for heaven. He prosecuted his most difficult work with a skill and consecration which are most remarkable. Except as to the earlier portion of his life, the story is told chiefly in Mackay's letters. No romance could be more interesting than this narrative of his daily life at the court of King Mtesa. On one day he writes, "Forge, anvil, lathe, and grindstone are now in order"; and alongside of this entry he writes, "May God give me grace to search my heart! Give me a burning zeal, O God, for winning souls! Am I not here the link between dying men and the dying Christ?" We have marked scores of notable passages in this volume which are well worthy of reproduction anywhere. The pastor who does not find here material for one of his most stirring discourses, as well as matter for repeated illustration of Christian truths, must be dull indeed.

It is pleasant to notice in Mackay's life such repeated testimony from this honest and outspoken man as to the good results of Mr. Stanley's intercourse with Africans. Mackay speaks of him as "most patient with the natives; he never allows any one of his followers to oppress or even insult a native." It will be remembered that it was Stanley's visit to Uganda and his intercourse with King Mtesa and the call which he issued to Christians in England that led Mackay to Africa. The two men never met, so far as appears, till Mr. Stanley reached Usambiro on his return from his last expedition. But in 1878, after Mackay had spent two years in building roads and cutting his way from the coast to Uganda, he wrote home: "Wherever I find myself in Stanley's track, in Uganda, Ugogo, or even Ukerewe itself, I find his treatment of the natives has invariably been such as to win from them the highest respect for the face of a white man." Later, after Mackay had been a couple of years in Uganda, he affirmed that, as an indisputable fact, with Stanley's visit to Uganda in 1875, "there commenced the dawn of a new era on the annals of the court of Uganda. The people themselves date from Stanley's day the commencement of leniency and law in place of the previous reign of bloodshed and terror. 'Since Stanley came,' they say, 'the king no more slaughters innocent people as he did before.'" This is pleasant testimony from a most trustworthy source.

THERE have been some recent criticisms upon the statement often made that the American Board was the *first* foreign missionary society organized within the United States. *The Moravian* calls attention to the fact that the Society of the United Brethren for "Propagating the Gospel among the Heathen" was organized in 1787, or twenty-three years before the American Board was formed. Not only is this true, but there were also a number of other societies in New England and New York as well as in Pennsylvania, organized prior to 1810 for work "among the heathen;" yet so far as is known the object had in view by these societies was labor in behalf of the "heathen" Indians in the United States, or territories. The "Society for the Propagation of the Gospel among the Heathen" formed by the United Brethren in 1787, and incorporated by the State of Pennsylvania in 1790, had reference exclusively, if we may judge by its charter, to these American Indians. The preamble to the act of incorporation states expressly what the Moravians had done for the Indians in this country, and that they "are resolved to pursue and support this commendable work, and for this purpose have formed a society for propagating the gospel among the heathen." And this preamble also states explicitly who these heathen are, and that the ground for giving this charter is the fact that "the propagation of the Gospel among the Indians of America is of great importance to the citizens of this and other of the United States, and may, by the blessing of God, be conducive to the peace and security of the inhabitants and settlers of our frontiers, and by living examples of the missionaries and the converts, the savages may be induced to turn their minds to the Christian religion, industry, and social life with the citizens of the United States." So far as appears, therefore, the end had in view by this organization is not what is now known as *foreign* missions, and we should be glad to be corrected if we are mistaken in thinking that the American Board was the first organization in the United States which had distinctively in mind the work of carrying the gospel to the heathen beyond the seas as well as to Indians.

UNLESS by the second day of January the Dutch government adds its signature to that of the other sixteen Powers represented at the Brussels Anti-Slavery Conference, the general act passed by that Conference will fail of acceptance, and the whole scheme, which seemed so hopeful for the suppression both of the slave and the rum traffic, will come to naught. Strenuous efforts are being made to induce Holland to enter into the arrangement. It will be remembered that the Conference agreed that the Congo Free State should be allowed to levy a moderate import tax of ten per cent. in order to secure means for the putting down of the slave-trade. The Dutch government, which has some profitable trading-houses on the Congo, fears that this tax will obstruct the sale of firearms, ammunition, and ardent spirits. The appeals which are being made to the Dutch government not to stand out against the judgment of the civilized world have not, up to the present time, been successful. Six months were allowed by the Conference for signatures, and that period will expire January 2. The time is short. We are glad to see a report in *The London Times*, that a minority, which may shortly become a majority, in the Dutch Chambers, is endeavoring to prevent the disgrace which, in the event of its continued refusal, must come upon Holland.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1889–90.

MISSIONS.	When Begun.	Stations.	Out-stations.	AMERICAN LABORERS.						NATIVE LABORERS.					Total American and Native.	PREACHING.				CHURCHES.			EDUCATION.								Native Contributions for all purposes.
				Ordained.	Medical Men not Ordained.	Other Men.	Wives.	Other Women.	Total.	Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.		Places for stated Preaching.	Average Congregations.	Sabbath-school Membership.	Adherents.	No. of Churches.	Members.	Received on Confession	Theological Schools.	Students.	College, High, and Boarding Schools. For Boys.	College, High, and Boarding Schools. Pupils.	College, High, and Boarding Schools. For Girls.	College, High, and Boarding Schools. Pupils.	Common Schools.	Pupils.	Total under Instruction.[4]	
East Central Africa	1883	3	1	2	. .	.	2	1	5	. .	. .	. . .	. .	. . .	5	2	85	22	200	. .	. . .	. . .	.	. . .	.	. . .	.	2	86	86	. . . .
Zulu Mission	1835	9	17	11	. .	.	10	10	31	1	15	36	82	134	165	81	4,111	1,480	4,855	16	1,155	86	1	12	1	60	2	115	31	1,425	1,653	$1,151
West Central Africa	1880	4	3	7	1	.	6	3	17	. .	1	. . .	2	3	20	3	114	45	113	1	19	2	.	. .	.	. . .	.	. . .	5	103	104	58
European Turkey	1858	4	27	10	. .	.	9	4	23	8	10	19	18	55	78	31	1,885	1,497	1,969	9	729	82	1	16	1	65	2	80	14	395	613	4,533
Western Turkey	1819	8	108	24	. .	1	23	27	75	32	48	183	18	281	356	120	10,869	7,571	11,485	34	3,118	275	1	12	7	387	7	473	141	4,953	6,119	20,337
Central Turkey	1847	2	49	6	. .	1	6	13	26	17	19	115	6	157	183	57	9,689	9,500	16,061	33	5,055	793	1	19	7	238	5	210	99	4,077	5,544	7,150
Eastern Turkey	1836	5	127	18	1	.	19	15	53	29	45	178	46	298	351	135	11,482	6,982	16,152	41	2,807	217	2	11	14	523	6	194	156	6,237	7,950	11,454
Marathi	1813	7	107	13	. .	1	11	8	33	18	21	182	56	277	310	130	4,314	4,747	12,700	33	2,115	192	1	14	8	582	4	328	110	2,050	2,992	1,755
Madura	1834	12	259	13	. . .	.	13	8	34	17	153	221	57	448	482	404	7,800	4,628	12,875	36	3,562	254	1	12	6	722	4	241	144	4,435	5,419	6,192
Ceylon	1816	7	25	4	. . .	.	4	2	10	13	30	247	38	328	338	37	2,290	3,160	3,116	15	1,477	80	.	. .	3	350	2	123	133	8,416	8,889[5]	4,878
Hong Kong	1883	1	3	2	. . .	.	1	. .	3	. .	3	6	. .	9	12	3	80	. . .	415	2	26	6	.	. .	.	. . .	.	. . .	6	328	228	826
Foochow	1847	3	24	7	2	.	9	4	22	2	17	25	6	50	72	19	675	. . .	1,074	16	484	88	1	6	1	44	2	31	19	334	440	1,081
North China	1854	7	28	18	4	1	22	12	57	3	25	14	10	52	109	37	901	. . .	2,210	7	1,042	127	1	11	4	82	3	53	8	107	351	267
Shansi	1882	2	1	6	1	.	6	. .	13	. .	1	. . .	. .	1	14	4	100	. . .	44	1	10	2	.	. .	1	19	.	. . .	.	. . .	. . .	72
Japan	1869																															
North Japan	1883	9	73	26	1	3	26	32	88	26	77	43	23	169	257	190	8,630	6,920	28,000	61	9,146	1,615	2	116	7	1,355	12	1,162	. .	. .	2,995	50,841
Micronesia	1852	3	49	5	. .	.	4	10	19	17	12[3]	57	. .	86	105	85	. . .	. . .	10,000	51	4,475	496	.	. .	4	101	4	81	. .	. .	2,980	1,785
Western Mexico	1872	2	5	2	. .	.	2	. .	4	1	. .	. . .	7	8	12	. . .	. . .	. . .	300	2	68	18	.	. .	1	12	.	. . .	2	. . .	72	. . . .
Northern Mexico	1882	4	8	5	. .	.	4	2	11	. .	3	7	1	11	22	13	391	415	763	8	255	74	.	. .	.	. . .	1	13	6	168	176	843
Spain	1872	1	17	1	. .	.	1	1	3	5	1	18	9	33	36	18	770	556	2,625	18	349	55	.	. .	.	. . .	1	41	13	. . .	604	3,471
Austria	1872	1	31	1	. . .	.	1	. .	2	3	9	2	3	17	19	33	1,050	. . .	1,719	3	364	92	1	4	1	60	1	35	. .	. . .	104	800
Hawaiian Islands	1872	2	. .	2	. . .	.	2	. .	4	. .	. .	. . .	. .	. . .	4	. . .	. . .	. . .	. . .	. .	. . .	. . .	1	14	.	. . .	.	. . .	. .	. . .	. . .	. . . .
Totals		96	962	183[1]	10	7	181	152[2]	533	192	490	1,353	382	2,417	2,950	1,402	65,236	47,523	126,676	387	36,256	4,554	14	247	66	4,600	56	3,180	889	33,114	47,319	$117,494

[1] Of whom twelve are also physicians.
[2] Of whom seven are physicians.
[3] Including Hawaiian missionaries.
[4] Including some not reported in schools.
[5] The common schools of Jaffna are connected with the mission, although under a Board of Education. Their teachers are not enumerated here.

THE DESTRUCTION OF OUA, PONAPE.

THE fears expressed in our last number that the mission premises at Oua might be destroyed by the Spaniards have unfortunately been realized. This we learn by brief letters which have reached us by way of Manila. It will be remembered that in May last the Spaniards, whose station is at Kenan, on the north side of Ponape, sent some soldiers under a lieutenant to Oua, followed subsequently by two priests, and that this party insisted upon building on land belonging to our mission and within six feet of the mission church. The natives regarded this as an outrage, but Miss Palmer and her assistant, Mrs. Cole, who were the only Americans at Oua, after having failed to persuade the Spaniards to accept another site, yielded to the necessities of the case and sought to persuade the natives to offer no resistance. In this endeavor they thought they had succeeded, and matters moved on quietly for a time; but on June 25, greatly to the distress of the two missionary ladies, an uprising occurred and the lieutenant and several of his men were killed. The native teacher, Henry Nanepei, who with the ladies had sought in every way to prevent an outbreak, when unable to do so, rescued the two priests and some of the soldiers, and protected them in the mission house for two days and nights, till they could make their escape. We now learn from a letter from Captain Garland, of the *Morning Star*, and also a brief letter from Mrs. Rand, dated September 27, at a point off Ponape, that on the thirteenth of September the Spaniards began hostilities just below the mission station at Oua, and on the twentieth shelled Oua, and then landed and burned every house belonging to the mission. These buildings consisted of three dwelling-houses, a large girls' schoolhouse, and church. It seems that the *Morning Star* arrived at Ponape about August 23 (we have not the exact date), and subsequently took Miss Fletcher and part of the Girls' School to Kusaie, and returned again to Ponape, Mr. Rand the meanwhile remaining on the other side of the island at Kiti. At the time of writing it was not known what would be done. Mrs. Rand and Miss Foss were on board the *Star*, awaiting developments. The Spaniards seemed determined to exterminate the whole Metalinim tribe, which inhabits the district on the eastern side of Ponape, including Oua. It was Captain Garland's plan, if there were no change in affairs, to return to Kusaie and make the usual trip with the *Star* through the Gilbert and Marshall groups. Miss Kinney and the supplies for Ruk were forwarded from Ponape by a small schooner.

This is a sad disaster which we are obliged to chronicle. To human appearance it threatens the total destruction of the good work begun on Ponape in 1852, prosecuted with so much toil and self-sacrifice, and attended with so much success. The Spanish government will be held justly responsible for the destruction of the property of our mission, and we believe it will meet the claim for the pecuniary loss sustained, but it cannot restore the Christian enterprises which were so prosperous on Ponape. We still entertain a hope that the other tribes upon the island may not be involved in the conflict, and that the Spaniards will learn by experience that it is not safe to irritate these people, though they hold them in subjection. It was an evil day for Spain, as well as the Caroline Islands, when she determined to assume authority over this group.

THREE URGENT CALLS.

I. Our first call is for an average advance of twenty-five per cent. beyond the regular contributions of last year, from churches, auxiliaries, Sunday-schools, Societies of Christian Endeavor, and individual donors. This, we trust, will be earnestly pressed by pastors, officers of churches, superintendents of Sunday-schools, and all friends of missions, and will meet a cordial response, aiming to make this, if possible, a permanent increase of regular offerings. Only by such an advance can the appropriations already made by the Committee for 1891 be secured. This therefore should be our first purpose, having claims prior to everything else.

II. Our second call is for contributions or pledges, payable during the present financial year, additional to the twenty-five per cent. advance of regular contributions, to meet urgent requests already received from the missions, amounting in the aggregate to $100,000, waiting special additional gifts in order to be granted. Whatever special sums are thus contributed or pledged will be immediately and gladly appropriated by the Committee. This sum we might divide into 200 shares of $500 each. Who will take one or more of these shares? Or who will contribute a smaller sum for the same purpose?

III. A third call is for special additional contributions to assist in sending out new missionaries, some of whom are under appointment, and others ready to be appointed and designated by the Committee whenever the additional funds needed for their support are provided. Who will assist in contributing an additional $50,000 toward this important department of aggressive work abroad?

Each of these three calls is urgent. The three united should constitute a resistless appeal to pastors, to churches, to individual donors, summoning immediately to greatly enlarged gifts, all to be bestowed in the name of Him under whose commission we are moving on to the conquest of a redeemed world.

RETRENCHMENT; ESPECIALLY AS RELATED TO JAPAN.

BY SECRETARY N. G. CLARK, D.D.

In February last, according to the usage of the American Board of late years, notice was given to the different missions of the amount which the Prudential Committee felt justified in pledging each of them toward their current expenses for the year 1891. In view of the addition of over forty new missionaries during the year 1889 to the working force in the field, and of the lack of any corresponding increase in the receipts in the Board, it was deemed necessary to reduce by sixteen per cent. the amount pledged to the older missions, though, in communicating the pledges made, the Secretaries were authorized to express the hope that by the close of the year, when the appropriations were actually made, such a painful reduction might not be required. The addition of twenty more new missionaries to the force has added to the gravity of the situation, while the rise in the price of silver has further added to the cost of

carrying on the work already in hand. Salaries must be met; the missionaries must have the necessary means of subsistence, whatever reductions are made in the native agencies employed or in educational enterprises in progress.

The general work was never more promising, and an *advance* of sixteen per cent., and even twenty per cent., is required to sustain the work begun, to improve opportunities on every hand, and to give adequate scope to the enlarged missionary force in the field. Not infrequently have thoughtful observers among the missionaries pleaded for more means rather than for more men; but the hope has been cherished that the interest expressed by offers of personal service was but one sign of a larger missionary interest in the Christian community, and one that might be relied upon to furnish not only the support of all suitable men and women, but adequate means for the enlargement of all the various agencies employed.

Since the meeting of the American Board at Minneapolis there is reason to anticipate such a result at an early day, when with one heart and mind the constituency of the Board will take up the work divine Providence is laying upon them. But some time must elapse before this result is reached. In the meanwhile necessity is laid upon the Prudential Committee of making severe retrenchment at all points. There are no funds in hand, or in sight at present, that will warrant any other course, except a heavy indebtedness be incurred, and this would be regarded by many friends of missions as hardly less disastrous than the retrenchment required to avoid it. Instead of the advance of sixteen per cent. really required by the growth of the work, a reduction to this amount is ordered throughout all the older missions. The newer missions are spared by recourse to larger drafts from the Otis legacy originally pledged to them.

But this is not all. The missions that have made, and are now making, the greatest progress suffer the most. A mission that is making an advance from year to year of from five to eight per cent. in the growth of its work, inclusive of new places opened, new churches and educational institutions established, can endure a cutting down, severe as it is, with less loss than a mission like Japan, with its growth of from twenty to twenty-five per cent. per annum, where the reduction of appropriations for the coming year is, not sixteen per cent. on what was allowed last year, but forty per cent. on the amount judged necessary by the mission at its late annual meeting, to maintain and develop in a healthful manner the work committed to them.

What adds to the embarrassment in Japan is the fact that the appropriations there, after meeting the necessary salaries, are devoted almost wholly to two objects — the support of preachers and evangelists, in connection with the different stations and with the Home Missionary Society, which extends its operations throughout the empire; and for the running expenses of the Doshisha College and Theological Seminary and for the incidental expenses of Girls' Schools. The Woman's Board will meet all expenditure for women's work; hence the reduction of the forty per cent. on the general work falls directly on our purely evangelistic work and the institutions specially intended for the training of a native ministry. The entire amount for the general work asked by the mission for 1891 was $30,725. The reduction required is $12,275; — $3,300

on the $7,675 asked by the seven stations for direct evangelistic work in charge of the resident missionaries; $2,300 on the $4,300 asked for evangelistic work in the care of the Japanese Home Missionary Society; $1,500 on the $3,000 asked for the running expenses of the Doshisha College, the students as rule paying their own expenses for board and tuition; $1,000 on the $3,450 asked for the incidental expenses of the Theological Seminary and for the board of eighty students; and the remainder on sums asked for various miscellaneous items.

This statement is here given that the friends of Japan may realize the imminent danger to the progress of the work in that mission unless instant relief is obtained. We cannot believe that the friends of missions generally and of the great work which has been carried on thus far with such eminent success will suffer it to be blighted, scores of young preachers dismissed from the service, and means withheld to meet the necessary traveling expenses of the large body of theological students who have been in the habit of spending their vacations in active evangelistic work, to say nothing of the means for their support while prosecuting their studies. It seems but due to the mission, due to the friends of Japan interested in its welfare, that this frank statement should be made — one of the most painful which it has been my duty to make during my connection with the American Board. Yet what is said here is applicable, in varying degrees, to other fields; as in India, China, and the Turkish Empire, of which more special notice must be taken at another time.

THE CHRISTIAN ENDEAVOR SOCIETY AND MISSIONS.

BY REV. FRANCIS E. CLARK, D.D., PRESIDENT OF THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR.

One of the most happy developments of the Christian Endeavor movement is the increasing interest shown by the young people in missions. It is natural that this result should follow, for the whole genius of the society lies in the idea of loyalty "to Christ and the Church," and no band of young disciples can be loyal to their Lord without hearing and heeding his last command.

From the beginning there have been missionary committees in most societies and frequent missionary meetings; giving to missions has always been encouraged, and missionary topics have always been discussed at the conventions, but of late a new impetus has been given to interest in these matters in many ways.

Among other methods the missionary prize contest proposed by Mr. S. L. Mershon bids fair to help the cause. Mr. Mershon is a young Presbyterian, but his plans for awakening interest in missions embrace the young people of all denominations. The textbooks to be used in preparing for the prize examination and in writing the prize essays are to be those recommended by the missionary board of the denomination to which the society belongs. The prizes are two places in "The Christian Endeavor Missionary Roll of Honor," which are obtained by each society which gives at least five dollars to the home and foreign

board of its denomination. One place in this roll of honor is to be given to the one who passes the best examination; the other, to the one who writes the best essay, and in addition the best essay from each denomination will receive an honorary prize, life membership in the denominational board. Fuller particulars concerning this contest can be obtained of Mr. S. L. Mershon, Evanston, Ill.

An event which it is believed will greatly stimulate interest in missionary matters is the International Christian Endeavor Day, to be observed on February 2. This day marks the tenth anniversary of the beginning of the movement. The great feature of this anniversary, in addition to prayer for societies throughout the world, will be a gift to missions by the young people of every society observing the day, as a thank-offering to God. It is hoped and believed that this Christian Endeavor Day will result not only in a large increase of interest in missionary themes, but also in substantial gifts for all the Boards. The United Society of Christian Endeavor asks nothing for itself, but advises that all the gifts of that day be devoted to missions.

ARE THERE ZULUS UNDER THE "MOUNTAINS OF THE MOON"?

BY REV. GEORGE A. WILDER, OF THE ZULU MISSION, NATAL.

"THE most interesting people next to the Pigmies, in all Central Africa, are the Wahuma," living on the highlands near the Mountains of the Moon; so says Stanley. His description of these people must have arrested the attention of all readers of "Darkest Africa." The most casual student of African ethnology and philology will be struck with the apparent kinship between these tribes and the Zulus of Southeastern Africa. Those conversant with the Zulus are little less than astonished to find a people so many thousands of miles from Zululand, separated by vast mountain ranges, mighty lakes, wellnigh interminable forests, great rivers, and hostile tribes, yet so closely resembling the Zulus in language, manners, and customs.

In a recent interview, enjoyed by Secretary Smith and the writer, with Mr. H. M. Stanley, which with his wonted courtesy to missionaries he most kindly granted, we were not surprised to learn that the wife of one of Mr. Stanley's Zanzibar men, a Zulu woman from Natal, was able to converse with these Humas. The recognition between them seems to have been mutual. The Humas said, "This woman is one of our people; where did she come from?" To them the Zulu woman replied, "From Zululand, the country of Tshaka" (Chaka). "Tshaka," said they, "we have heard of. He went south from these regions long ago and was a great general." Of course they did not refer to the identical "Napoleon of South Africa," who was born south of the Limpopo and never went north. Tshaka's fame, evidently, had swept back along the track of his ancestors, obscuring their names: unless some one of his ancestors bore that name.

We can more readily understand how the Zulu woman with Mr. Stanley's expedition could communicate with these people on finding among the eighty

Huma words given in the vocabularies printed in "Darkest Africa" no less than forty Zulu words.

Not only are their languages much the same, but the Zulus aud Humas resemble each other closely in manners and customs. Both are pastoral people. The boys spend their time in herding cattle as in Zululand. The cattle are branded alike in both countries. The method of milking is the same; the rules regarding the use of milkpails the same; the method of churning the same; the custom of marriage contract by means of cattle the same; the idea that the cattle paid for the wife are a guaranty for her kind treatment by her husband the same; and the authority of the woman in the kraal evidently much the same. Like the Zulus the men spend much time consuming beer (*malwa*; Zulu, *tshwala*); investigating cases arising out of marriage contract; hunting game, and plundering neighboring tribes. Mr. Stanley's description of the imposing war dance of the Humas applies equally well to the Zulu war dance. Another striking resemblance between these tribes is seen in the similarity in the style of wearing the skins *pending* from shoulder and waist and *not* passing them between the legs. As we note these points of agreement, one wishes Mr. Stanley had written at greater length of these people.

We may probably, even with the meagre information at hand, safely infer this much: that at least the ancestors of the Humas and the Zulus came from the same place. But whence came these ancestors? Mr. Stanley states that the Huma tribes trace their origin to Gallaland. It has been stated by several travelers that the royal families of Ganda, Nyoro, Nkori, and neighboring tribes are all of the Huma branch of the Gallas. Physiognomy and tradition unite in placing these Huma tribes in close relationship to the Gallas, who speak languages which are Hamitic, possessing grammatical gender. But linguistically the Huma and Zulu tongues fall unmistakably into the family of Bantu languages, a group without grammatical gender. To reconcile this apparent discrepancy is a problem for the ethnologist and linguist.

Perhaps it will be found that these people are the result of taking by the Semitic and Hamitic tribes, of wives and concubines from among the Bantu tribes. The offspring, clinging to the tongue and religion of their Bantu mothers, found little place for themselves among their half-brothers, and so went forth in companies to the south and west, branded as "Infidels" (Kaffirs) by their Moslem friends. Brave and domineering, they fought their way with shield and spear, some of them to the Cape of Good Hope and back again. And to-day from the Limpopo to beyond Nyoro they are still the terror of the aborigines. However far apart philologists place the Gallas and Zulu tribes, it is interesting to note that both call themselves *men*, as distinguished from brutes (in Galla *orma*, in Zulu *Bantu*).

Whatever may be their origin, does not the discovery of the apparently close relationship of the Huma and Zulu tribes impose upon the American Board and the Zulu Mission churches a serious responsibility?

Mr. Stanley, in the interview referred to above, described the country and climate of the Grasslands about the "Cloud King" as healthy and fit for Europeans, but in his opinion for the present the expense involved and danger to life

are so great as practically to close the country to missionary labor. But ought expense or danger to stand in the way of the Church of God? However, Mr. Stanley tells us that the territory west of Victoria Nyanza will before long come into the "Sphere of Influence" of the British East Africa Company.

From the early records of the American Zulu Mission, we find that that mission, with greater zeal than knowledge, it is true, proposed to start a mission under the "Mountains of the Moon." Why not now carry out this proposal? Is this not a door providentially opened to the Board and the Zulu churches? Or is this another opportunity to be allowed to drift until again we hear the sad refrain "too late"?

A DIVINE SUPPLEMENT TO THE MISSIONARY WORK.

BY REV. THOMAS LAURIE, D.D., PROVIDENCE, R. I.

THE advance thus far toward the salvation of our race has been in connection with missionary labor, and if success is to be greater hereafter that labor will be more abundant, for we cannot look for success apart from the work to be made successful. The law of progress in the future will be according to that word of one most active in the past. "I planted, Apollos watered; but God gave the increase" (1 Cor. 3 : 6). Still that does not hinder that over and above the immediate fruits of labor God should add a blessing in the form of indirect results. Indeed we should expect this from that intense desire for the salvation of men which the Bible calls the travail of the soul of Christ, and which is to be fully satisfied (Isa. 53 : 11).

Even in the remote past we catch glimpses of this fulness of the grace of God, for the spies who entered Jericho did not preach to Rahab, but she said to them: "I know that the Lord hath given you the land, and that your terror is fallen upon us. . . . For we have heard how the Lord dried up the water of the Red Sea before you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were beyond Jordan. . . . And as soon as we had heard it, our hearts did melt, . . . because of you. . . . Now therefore, swear unto me by the Lord, since I have dealt kindly with you, that ye also will deal kindly with my father's house, . . . and will deliver our lives from death" (Josh. 2 : 9–14).

This shows the great power which the mere report of the dealings of God with his people had on other nations in that day, and now, when many run to and fro, and knowledge is increased, may we not expect that the glorious gospel of the blessed God will have far freer course than the doom inflicted on Canaanites? True, obedience to the last command of Christ must go before the reward of that obedience. It is also true that that obedience is very imperfect, but if that does not prevent the immediate increase, why should it stand in the way of other indirect results?

Does Scripture, however, authorize us to expect them? Does it not rather teach that the heathen are dead through their trespasses and sins? Certainly; but it also teaches that "God is no respecter of persons, but in every nation he that

feareth God and worketh righteousness is accepted of him," and if Ruth the Moabitess was accepted when she came uninvited to trust in the true God, much more they who have heard of the invitation "Let him that is athirst come, and whosoever will, let him take the water of life freely." Scripture certainly leads us to expect such results, for though some passages speak less explicitly, others cannot be mistaken. "O thou that hearest prayer, unto thee shall all flesh come" (Ps. 65 : 2) is among the less explicit, for if no other Scripture spoke of nations coming spontaneously to God, this might simply mean that they would come, however induced to do so. But if other passages speak of nations coming moved only by the report of his grace to others, then this may also refer to such a coming.

And here let us remember that whether a nation comes in obedience to the preaching of the missionary, or moved only by the reports it hears of the fruits of the gospel in other lands, in either case it is all of grace. The hand of God is as truly in the coming of a nation to the truth, led there by what it hears of the effects of the gospel elsewhere, as it is in the faith that is wrought through the preaching of the Word. The power of the Holy Spirit is as manifest in the one case as in the other, for Christ saith to all alike, "Ye have not chosen me, but I have chosen you," and only "that which is born of the Spirit is Spirit."

There is a Scripture declaration that challenges attention not only by its own statements but by the fact that it is found in both Isaiah (2 : 2, 3) and Micah (4 : 1, 2) : "And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it, and many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." As some may not have studied this Scripture, a few extracts from commentators will show that we are not setting up a new interpretation. Professor J. A. Alexander says : "Many nations shall go (put themselves in motion), and shall say (to one another), "Go ye (come), and we will ascend," etc. The Speaker's Commentary says : "All the nations shall flow unto it) streaming upward ; drawn by the mighty attraction of the house of the Lord." (Ps. 43 : 3 ; comp. Isa. 60 : 3–5.) Dr. Cowles says : "The Hebrew verb suggests the idea of a river of nations flowing up these mountain-sides to the temple of God on their summit. Depravity has kept the soul gravitating earthward. It will be a glorious change when the mighty attractions of the love of God and the upward drawings of the divine Spirit shall reverse this, and whole nations shall flow upward toward the temple of God, to learn his will and joyfully obey it. Not many individuals, but many nations shall do this. The conception is not so much that they shall be exhorted by missionaries, but that moved by some heavenly impulse they spontaneously exhort each other to seek the God of Jacob. They have heard of the great God who dwells in Israel and a common inspiration leads them to press to this source of all law and righteousness."

This must be preceded by such a successful preaching of the gospel in some parts of heathendom as to create a general impression of the readiness of God to welcome all. It was prefigured by the coming of the wise men to Bethlehem,

asking, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2 : 1, 2). And it may have been this prediction of Isaiah that led the apostle to heed that voice of the night, "Come over into Macedonia and help us" (Acts 16 : 9). The spirit of this seeking for God is seen in the readiness to walk in such paths as may be made known to them, quite unlike the usual experience of missionaries in pouring the truth into unwilling ears long before seeing any fruit of their labors. The prophet beautifully hints at this when he pictures the whole movement under the figure of water flowing upward, implying that the one is as contrary to nature as the other, and reminding us of those words of Jesus, "I, if I be lifted up from the earth, will draw all men unto me." For He alone can be the cause of such a movement as is here described.

This exceeding great and precious promise kindles enthusiasm by adding to all the direct results of missionary labor this additional success. It is indeed not a new thing for heathen nations to beg for the gospel, but till now it has been on a small scale, insignificant isles in the Pacific Ocean, or remote tribes of our own aborigines, like the Nez Perces of Oregon, who sent a deputation on foot to St. Louis for the "white man's Book." But these Scriptures authorize us to expect far greater things hereafter. Many nations are to do this, do it as the result of national deliberation, and in a spirit of loyal obedience to God.

Foreign missionary work has already received a much larger blessing than its deficiencies deserve. So that even now the different societies are assigning to each one its place in the final onset. But here is a new element to enter into our calculations. Victory may be nearer than it seems. When it shall be written that such and such a society introduced the gospel into this land and to that people, it shall also be written that the Holy Spirit directly inclined whole nations to come to Christ, who not only said to his disciples, "Ye are my witnesses," but also, "He [the Holy Spirit] shall testify of me." For God has not forgotten to "give good measure, pressed down, shaken together, and running over" to all who seek to fill up that which is lacking of the afflictions of Christ for his body's sake, which is the Church.

More than even that. Is not this a part of his reward in which Jesus Christ will make all his faithful laborers to be joint heirs with himself?

Letters from the Missions.

Micronesian Mission.

FROM RUK.

For reasons that are elsewhere given the *Morning Star* did not go from Ponape direct to Ruk, but a small schooner was chartered to send down Miss Kinney and the supplies. The vessel reached Ruk September 17, and Miss Kinney says that her first impression is that Anapauo "is the most beautiful place that she had seen in Micronesia." Save that Mr. Snelling had not been in the best of health, the report from Ruk is favorable. Mr. Snelling made an attempt to go to the Mortlock Islands, but after beating about for a time he reached Losap, and was then compelled to return to Ruk without reaching the stations which he so much desired to examine. The reports which had reached

Ruk from the Mortlocks are of a discouraging nature. The want of efficient oversight of the native laborers by some missionary having resulted in many defections, the arrival of the *Robert W. Logan* is eagerly anticipated, and she will be immediately put to service in a visit to the stations on the Mortlocks.

On June 27 at Anapauo a school term of seventeen weeks was finished, and the results, Mr. Snelling reports, exceeded their anticipations, with better work on the part of the pupils than had ever been witnessed, and a fair progress in knowledge.

On the thirteenth of August he reports that they had been laying in food for the next nine months. Although there is perpetual summer in that region, the harvest of breadfruit must be gathered in June, July, and August. Thirty thousand of breadfruit had been laid in store, which, with the cocoanuts, would provide for about forty-five persons.

Mr. Snelling writes: —

"The work in the out-stations, while not showing much increase in numbers, is taking a firmer hold. Being sick recently with malarial fever, I have asked the native ordained pastors to conduct their communion services at the stations, also attending to the baptizing of applicants. I believe this is the first baptizing done by native ministers in these islands.

"Thus far good reports of the year's work here come in: fallen ones returning, scarcely any giving way. We cannot report a total overcoming of the recent discouraging conditions of the work, but can present a better statement than formerly, and any encouraging feature is like a fresh breeze from the north. We have hope of locating two or three teachers in this lagoon during the year. Whether this occurs or not, we plan to go on as in the past year, and labor principally in the school, and throw upon the people here the responsibility of carrying on the outside work."

At a later date, September 19, just prior to the return of the schooner, Mr. Snelling made a brief review of the work of the year at Anapauo: —

"This has been a year of pleasant labor, out of the world, yet in a world of its own, full of life and activity. But what activity and life! Each day brings new demands, thus leaving little time to meditate.

"A church of fifteen members was organized on a small island, Fana. This work has held on through many reverses, and for a year has advanced steadily both in church and school. Out of a population of about 125 or 150, forty-five attend school. The little church building is crowded on Sunday. This is the case in all the churches at Ruk, Anapauo excepted. A new work has been begun at the other end of the island by the Mortlock teacher. The teacher on Fana has also begun work on a part of this island opposite Fana. This is the district from which Mr. Logan withdrew the teacher because of the wickedness and treachery of the people. It requires steady pressure here, because of the intense opposition of those who first stood in the way, burning the church and the teacher's house, and in every way trying to destroy every vestige of what had been attempted. I am exceedingly interested in the development of this work, and have thrown the responsibility of it upon the teacher and upon those who favor the reopening, helping only by suggestions.

"Several months ago a war broke out at the other end of this island and the whole population of the island was soon involved. Measures for peace were immediately begun, but were resisted, especially by members of the church at Tunok, one of the deacons being mad for war. We made several trips, visiting both parties, but seemingly of no avail. Yet as a result of our joint endeavors for peace, the new work I have referred to was begun, both at the district formerly occupied, and at Jappuk, among a people who have until this time resisted every endeavor to reach them.

"This has given another phase to the trouble, so that while many endeavors are made to stir up the war feeling, it cannot be done. There does not seem to be enough interest in the subject to make a blaze. We praise God, for our trips were

made with much pain and weariness, through fever and some other bodily infirmities.

"The work at Kutua, so promising a year ago, after suffering a decline is again rallying with a stronger step. At Uman, Kiku, and Jappodis, the whole work is growing in strength."

A brief letter from Mrs. Logan reports that her school was in a prosperous condition, and she speaks with great joy of the coming to her assistance of Miss Kinney.

Western Mexico Mission.

PROGRESS AMID OBSTRUCTIONS.

MR. AND MRS. BISSELL, in view of the obstacles placed in their way at La Barca, and also on account of the pressing call for laborers in the Northern Mexico, have been transferred from the Western to the Northern Mexico Mission. Mr. and Mrs. Howland and Miss Haskins now constitute the whole force of the Northern mission. Writing from Guadalajara, November 17, Mr. Howland says: —

"There is a very determined effort being made by the Romanists to take away our chapel site. It is evidently very galling to them that we should have secured so central and so public a lot. As the lot fronts on a new street there is need of a rectification of one or more of the boundaries. This I have been unable to secure as yet. Recently the city council, probably realizing that they could not continue their policy of obstruction much longer, presented a formal request to the state government to 'expropriate' me. The governor's council notified me and requested me to show cause why it should not be done. With the help of one of the best lawyers here, and of other influential friends, I drew up a reply stating that it was not a prerogative of the governor to 'expropriate'; that even if it were, this is, in no way, a question of 'public utility,' but simply of prejudice; and that if any such action should be taken, I should make full use of national and international law to defend my rights. I have heard no more from them. I have little fear that they will really get it away though I anticipate a long and vexing fight.

"Our ordained preacher, Miguel Magdaleno, took Mr. Bissell's place in La Barca, and has been a good deal encouraged, several seeming to experience a real conversion. At last accounts the new believers were being persecuted, not violently but persistently and severely. I hope to visit him this week. The church in Tlajamulco grieved greatly over Magdaleno's removal and at first refused to be reconciled at all to receiving his successor. A better spirit seems to be prevailing at present, however, and I hope the church will soon get back into working order. The congregation in San Sebastian has continued quite successfully on the whole, supplied entirely by the church here.

"In Lapotlanejo we have suspended work for the present, as all the believers but one have been obliged to leave the place, and the local authorities would give us no real protection, so that no new ones dared come forward.

"Owing to a change in local authorities in Cuquio, there has been considerable persecution that has threatened to become serious. I made an informal complaint to the authorities here and received promises that there should be no further trouble. We shall see whether these promises are *bona fide* or not.

"Something more than two months ago most of the believers in Citala, of whom I have written, were driven out from the hacienda because they would not send their children to the parochial school. They stayed a month with some relatives in a neighboring village, when they were warned away. They stopped successively at two different haciendas, but were driven out as soon as it was known that they were Protestants. At last accounts they were at a small village, where the Methodists have a congregation. They were unmolested, but at the same time unable to find work, so they will probably have to move on again.

"*November* 18. — I was interrupted yesterday by an incident that serves as a good illustration of what almost continually happens to our work. There have been members in San Sebastian for five or six years, and there has been no disturbance and practically no persecution, although services have been held openly for several months, with an attendance of from ten to fifteen. But last Sunday a crowd awaited the young man who went from here to hold the services, insisting that he drink with them. Fortunately he was accompanied by one of the believers who belonged in the village. The believer answered for the other, saying that they knew very well that he would not drink, and that if they wanted to trouble any one, to take him, and let the other go on his way. He then got away and accompanied the other well out of the village. On his return he was met by a crowd with swords and knives who at once attacked him. After parrying several murderous blows that nearly severed his heavy walking-stick, he struck his chief aggressor, felling him to the ground. This demoralized the others and they allowed him to go his way. Early the next morning he came here. To-day he returns to his home, but we shall, very naturally, be somewhat anxious about the matter until we hear further. I have come to expect violence everywhere, sooner or later.

"Since Corona's assassination the government has been largely in the hands of the clerical party, which in a country like this means a great deal. There are to be elections (?) this month, and it seems probable that the next governor — to enter next March — will be more liberal."

Mission to Austria.

EASTERN BOHEMIAN MISSION.

UNDER date of November 12, Mr. Clark reports a recent visit which he had made in East Bohemia: —

"It was very gratifying to find the work at all points in East Bohemia in an encouraging state. In that portion of the field we have three very faithful helpers. Each man has his own special work and out-stations, and Mr. Kostomlatsky, who in age, experience, and education is in advance of the others, is the pastor of this threefold church. The mountain *division* where he lives has 60 members and 4 out-stations. Skalitz division, under Mr. Melichar, has 40 members and 6 out-stations.

"The new division of 1890, Königgrätz, under Mr. Kotouc, has now 7 members and 4 out-stations. Of this latest work, a few facts will indicate its growth and importance. There are in Königgrätz 4 meetings each week, with average attendance of 20. Two out-stations visited every week have respectively 12 and 9 attendants; while the more distant outposts visited once or twice a month have respectively 30 and 20 listeners.

"Mr. Kotouc, a converted Romanist, and trained in our training class, is a man of marked *spiritual* strength, and he is a good speaker. Opposition from the enemy is less in the Eastern than in the Southern field. The prospect of solid work with abiding results in East Bohemia is very cheering. I found it a special delight to preach to our friends in that section — so eager to hear the truth; anxious to find *Him* who is '*The Truth*,' or to make progress in and with Him who is 'the way, the truth, and the life.'

"At the opening of the new year, if not before, some ten former Romanists will be received to our church that I have just visited. The first Sunday of this month we received nine new members (all from Roman Catholic churches) to our Prague Church. Several will join our Weinberg Church in December. Next Sunday I send Mr. Adlof to Pilsen, where there is encouragement. On December 7 and 8 I visit Pisek, Budweis, and Tabor, where several are waiting to be received. It is a delight to preach in our new chapel at Tabor. Some kind of opposition is not far away. To-morrow I am summoned before the chief authority of Smichov."

European Turkey Mission.

THE SAMOKOV COLLEGIATE AND THEOLOGICAL INSTITUTE.

Dr. House has, at his own request, been released from the oversight of the Institute that he may give himself to evangelistic work, and Dr. Haskell has been chosen in his place. On leaving his work in connection with the Institute Dr. House says of it: —

"The school year has commenced with more than usual promise. The number of scholars enrolled has been seventy-three. Three or four, however, have already left or are about leaving, so that the present number is about seventy. The new class seems, in some respects, more hopeful than that of last year, but it is now too early to say much in reference to this.

"I desire to say a word about the finances of the school. During the last school year I reported to the government the expenses of the school for salaries of teachers and everything as $5,702.33, of which $3,216.11 were paid for salaries of teachers (including missionaries) and $2,086.22 for all other expenses. The pupils paid of the above $2,001.40. From this it will be seen that the pupils themselves paid to within $85 for their board and all of what are called running expenses: wood, light, etc. According to the above the Board practically pays for the teaching in the Institution and the pupils for the other expenses.

"When I came to Samokov, in 1874, the pupils, as I remember, were about fifteen, and they did not contribute, I think, a hundred dollars toward its support. The grants of the Board to the school were even larger in those days than at present, as I remember them. In those days it was a very rare thing to find anybody ready to pay anything to come to our school; now *no one* comes to the school without paying something, and quite a large number pay the full price that is asked. This shows, at least, a vastly greater appreciation of the school now than then. The increase in the number of pupils and the willingness to pay for its advantages are certainly signs of a great change in opinion as to the value of our schools. We could wish that more were preparing for the ministry of the Word, but there is no doubt that many are discouraged from looking toward the ministry from a want of means in our Protestant communities to support preachers, and from the *diminishing* amount of means for such an end which comes from the Board. If in the present state of affairs there were a large number of our pupils going out with a desire to enter the ministry, there would be no means for their support, and we should be in a most embarrassing position. As we look at our field now there are many places open for work but no means to send preachers to those places.

"The figures mentioned above suggest another question to me: what a blessing if our school could be endowed by some devout followers of Christ so that there would be an income for teachers of $5,000 a year, the pupils paying the remaining expenses!"

SPECIAL NEEDS.

Dr. Kingsbury, of Samokov, writes of his strong desire to have a hospital in which he may labor for the poor people. It seems that the government does not allow him, as a medical practitioner, to sell or even to give away any medicine. This prohibition would not exist had they the hospital he desires. Many of the people are so poor that they cannot buy the medicines which the physician prescribes. There seems to be much heartlessness among the people in reference to the care of the poor. Dr. Kingsbury gives the following instance: —

"A woman very near me is probably dead for want of good nursing. The people did nothing but wring their hands and cry aloud. A man is scarcely escaping death from erysipelas because his people will not feed him. They give him something when I am there, and then let him go. A little girl died for the same reason. I told her father to get some

milk and feed her. The next day I went and she had had absolutely nothing for twenty-four hours but water. I asked him, 'Why don't you get some milk for her?' and he replied, with an oriental shrug of his shoulders, 'I don't know; I knew of no one who had any.'"

Dr. Kingsbury also dwells upon the need of aid for native helpers who are prepared for evangelistic work but cannot be employed since funds are lacking. He predicts that the work will decline unless means are provided for aiding native communities in the support of their own preachers.

Western Turkey Mission.

AN IDEAL TOUR.

DR. FARNSWORTH, writing from Cesarea, October 30, speaks of two enjoyable tours he had recently made, one of them to Moonjoosoon and Roomdigin. At the former place he found a school of forty pupils and the work in a healthy state. Of the other tour which was to Aziziyi, Gemerek, and other places, Dr. Farnsworth writes: —

"It was, I think, as near an ideal tour as any one that I ever made. I had for my fellow-laborer Karmi Dalkmanian, a native of our field, who has been supplying a church in the Marsovan field, since his graduation, three years ago, but whom the Lord has now returned to us. In this journey of eleven days, five of which were spent in traveling, he preached seven times, and always in an appropriate and effective manner. Perhaps nothing affords me more intense pleasure, as I see that with me life is getting into the 'sere and yellow leaf,' than the sight of such young men as this, — of whom I am glad to say that we have a goodly number, — men of clear heads and warm hearts, men who have before them, as we believe, a noble future. What better proof could we have of God's purposes of mercy for this land?

"At Aziziyi three persons were admitted to the church, making the number already received the present year 102. This is more than we ever reported in any one year, and I hope there may be yet others before the year closes. The preacher here is doing good work both as preacher and teacher. At both Boorhan and Dendil there was a preaching service, and at the latter place a baptism. At each of these places the school, for good reasons, had not opened, but was to do so the next Monday. At Boorhan the work suffers for a little money to finish their chapel. This has been asked in our estimates sent to you by the last annual meeting. The building is covered in, but has neither door nor windows, and the labors of the preacher are not nearly as hopeful as they would be had they a decent and commodious place in which to worship.

"At Gemerek we found two flourishing schools, one for boys and the other for girls, and nearly seventy pupils in each. Our meetings began on Friday evening with a preparatory lecture; there were present some two hundred or more. At a preaching service Saturday night still more were present. Early Sunday morning there was a meeting of the Y. M. C. A., of which one of the brethren took charge. His theme was 'Christ the Good Shepherd.' It was very instructive to see, in this large town, once noted for robbery and violence, at the sunrise hour on Sunday morning a large company of young men assembled to think about and to pray to the Good Shepherd. All the meetings on this day, four in number, were well attended, and the expressions of gratitude for the visit both by the preacher and by very many of the brethren were many and earnest.

"We see no reason why there should not be a good and efficient church in Gemerek except the lack of an appropriate place in which to worship. No doubt occasions will often arise fitted to make one 'remember the hole of the pit from whence' they 'were digged.' We have no right to expect the children of men of ignorance and of violence to be like those of enlightened and pious parents. Character is a thing of slow

growth, but there has been great progress in Gemerek.

"There are now there more than forty persons who are members of the church in Cesarea. They have a good and efficient preacher, a young man well fitted to be their pastor. Now for five years the people have been responsible for one half his salary. I am sorry to say that, in that time, considerable debt has accumulated, but I have been assured this need not have been had their collectors been as efficient as the one that they now have. They have made manly efforts for a new place of worship. The site secured is admirable. Their plan of building a substantial stone building meets with our cordial approval. At best the building must be quite inferior to the Armenian church within a few rods of it. As you desire the best good of the Master's work in this place and in the many villages of which it is a centre, do not fail to see the amount of aid forwarded for this building made up to the sum so often and so earnestly asked by the people and by the station conference, and so heartily approved by the mission."

A NEEDY DISTRICT.

Mr. English, writing from Sivas October 3, says: —

"I have just returned from a three weeks' tour with our colporter in the north-eastern part of our field. We have here, among a population of some 150,000, one primary school, located in Enderes. One colporter visits among the villages, but the ignorance of the people is, as you would suppose, appalling. In this region there are quite a number of Greek villages, but their condition is even worse than that of their Armenian neighbors. One pleasant Greek matron, with her chubby grandchild on her knee, when asked, 'What are you doing for your soul?' answered, 'Oh, we are so poor I cannot do anything. If I only had a horse, perhaps I might.'

"In one small Armenian village a teacher has been striving during the past year to preach the truth within the Old Church, and with good results. He recently felt obliged to give up his school and leave the village because of persecutions instigated by the village priest. But after he had gone away the villagers began to realize their loss and sent for him to return, promising protection.

"At Kara Hissar, however, the only Armenian teacher in that important city who had any appreciation of the truth or knowledge of educational methods, has been obliged to give up his work because of indifference and opposition, and the children are, for the most part, left to play in the street until old enough to learn trades. Although our one rush-light in Enderes is small, its influence is felt, for I found there several promising young men ready to enter higher institutions of learning and desirous of so doing. The needs of this region are great and there are many promising openings. If we could only put in two or three good teachers and a circuit preacher, I believe this barren waste would soon take on a different appearance."

Central Turkey Mission.

GOVERNMENT ANTAGONISM.

Mr. Lee, of Marash, reports certain trials to which they are subjected through government interference: —

"The general stringency on the part of the government throughout Turkey at present affects us somewhat at Marash. A man named Todor has been in the employ of the Bible Society for a few years past, and has traversed our region without hindrance. He has always carried with him a *teskeré*, or permit to travel. When in Marash some weeks ago he applied to have his teskeré viséd for Zeitoon and places beyond. His business was inquired into and he was committed to prison. Officers went to his house and seized all the books he usually carries with him; at least all of those which were not stamped with the official permit at Constantinople. These books have been sold throughout

the empire for years without this particular seal.

"Officers next proceeded to the Protestant bookstore and sealed it up, and soon after they filled seven boxes with books and transferred them to the government headquarters. The books taken consisted of textbooks and religious works, such as have been freely sold for thirty years or more. Todor was kept in confinement for two or three weeks, although constant promises were made that he would be released the next day. He was finally set free, one of our prominent Protestants going as surety for his reappearance when demanded. He is not, however, permitted to continue in his work, and his books have not been given up. What the issue will be with reference to the other books does not yet appear."

At a subsequent date (October 7) Mr. Lee writes of a commotion at Marash, though later advices lead us to believe that the matter has passed by without serious trouble. He wrote: —

"Marash has been in a state of general excitement for a few days past. The governor, together with two or three hundred soldiers, has gone to Zeitoon, and certain ill-founded reports of collision there have stirred up the public mind. The Moslems of Marash are to the Armenians two to one, and there is often fear and suspicion on both sides. The Armenians are pretty well armed, from all accounts, and the Moslems never dare move because of the existence of Zeitoon. Zeitoon is wholly Armenian, and is renowned for its terrific fighters. For a few nights we appointed guards for our houses, but they are no longer necessary."

Eastern Turkey Mission.

QUARTER CENTENNIAL OF THE HARPOOT EVANGELICAL UNION.

DR. BARNUM writes from Harpoot, November 4: —

"One of the pleasantest meetings of the Harpoot Evangelical Union has just closed, and I hope that it will prove to have been one of the most profitable in its history. It is exactly twenty-five years since the organization of the Union, therefore a program was arranged several weeks ago with reference to making this meeting an appropriate Quarter Centennial Anniversary. The meeting lasted eight days, including two Sundays. The first Sunday was devoted to a general review of the work of the churches, the development of education, the obstacles encountered, and the general lines of progress. On the second Sunday the annual sermon was preached in the morning; at noon the communion was held in a crowded church, and in the evening there was a sort of jubilee monthly concert.

"The aim of the meeting was thoroughly practical. It was, in a word, to consider wherein we can improve upon the methods of the past. It introduced such subjects as, our Sunday services, the Sunday-school, the prayer-meeting, the mission of the evangelical churches in this country, and our own individual responsibility. What is the gospel idea of an evangelical church? what are the conditions of membership? how can the churches improve in purity and power? what are the best methods of church-work? how can we best serve our Master as preachers, as pastors, in laboring for the salvation of individual souls, and what should be our *character* as Christians? These were some of the questions considered. Each subject was introduced by a speaker previously appointed, in an address of twenty minutes, and the address was followed by a general discussion lasting about an hour, consisting chiefly of personal experiences in methods of work. Popular services for the general public were held every evening. The pastors and preachers are unanimous in saying that this has been one of the best and most helpful meetings that they have ever attended, and they hope to profit in their future service by what they have learned and felt here. Best of all a warm, spiritual atmosphere pervaded the meetings and much time was given to prayer.

"The Union was organized in 1865,

just ten years after the arrival of Mr. Dunmore, the first missionary to Harpoot. It embraced eleven churches, with six pastors, a church-membership of 325, and an average Sabbath congregation of about 1,500. It is now composed of twenty-five churches having a membership of near 2,000. The weak points now, so far as externals are concerned, are the increasing poverty of the people and the dearth of laborers. We have previously spoken of the draft which America is making upon our young men. This meeting has had a good influence upon the college, and I learn that some of the students have decided to consecrate themselves to the work of the ministry, and I hope that parents will be more ready than they have been to dedicate their children to the Lord's service. It requires no little self-denial and no ordinary spirit of consecration to enter the ranks of an underpaid ministry among people who are growing steadily poorer.

"The Union, with the aid of other churches in Turkey, is continuing its work in Koordistan, and an attempt is to be made to enlarge the work. Professor Melcon, the President of the Union, and Mr. Barton were commissioned to visit Koordistan. They left here this morning, expecting to be absent about six weeks. They propose to visit every place that is occupied, to have a general conference with the laborers in that district, and to see what can be done toward occupying new places. A letter has been received from Aintab with a remittance for Koordistan, and saying that the Aintab brethren wish to assume the whole support of one of the laborers there as their own missionary. This is doubtless one of the tangible and gratifying fruits of the late revival in Aintab."

THE SPIRITUAL INFLUENCE OF THE MEETING.

Mrs. Wheeler, in reporting this same series of delightful services, says: —

"Every morning and noon session was opened with a half-hour prayer-meeting. The evening prayer or preaching services were held alternately in the two Protestant churches in this city. Humble reliance on God, not on the money of the missionaries, seemed to possess all hearts. It was good to hear some of the discussions and some of the confessions that these discussions brought out. I believe all return to their work feeling that a greater than the American Board is behind them; that He who said 'Go' is still with the feeble, faithful preachers of his gospel and is abundantly able to grant all they need.

"On Saturday morning at a meeting for consecration the prayer was made by the pastor of our Second Church in this city. I never listened to such a prayer. It was a desire for whole consecration, coming from an earnest heart through a tearful voice. Not only all who entered into this consecration by rising were touched, but also many among our pupils who dared not rise. It was a blessed close of a blessed meeting.

"We already see fruits. Two young men in the junior class came to tell Mr. Wheeler they wished to enter the next class in the Theological Seminary. A preacher told us of a prayer-meeting on the hills near, where four from the College consecrated themselves to the ministry. In the girls' department, instead of discussions about the poor pastors and preachers, some are asking how they can be saved. Among these is a young lady in the junior class who comes from a Gregorian home. She has seemed determined to resist every religious influence, fearing she would be a Protestant. The Spirit has touched her heart and she is seeking light. Others are tearfully asking for help, and some how they may better honor Christ among their schoolmates.

"Professor Garabedian tells us that all the members of the College (male) are members of the Christian Endeavor Society. This is a new thing, for some are not Protestants and every year there have been opposers. He also reports that a quiet Christian interest pervades the College proper. We are filled with gratitude for all these signs of good in our beloved College."

VAN.

Mr. and Mrs. Allen, of Harpoot, as before reported, are to spend the winter at Van. In writing of the need of a new church edifice in that city, for which aid is asked, Mr. Allen says: —

"Van is peculiar in one respect. The majority of the inhabitants are Armenians. This naturally gives them an importance and influence which no body of Armenians in any other city possesses. This city without question is one of the strongest supporters of the Armenian Church. The twelve Armenian churches in the whole city show how strongly the Armenian Church holds its people in their old faith, with its errors and superstitions. Among the younger men there is more freedom of thought and, as I hear, much inclination to skepticism and infidelity. The women, on the other hand, are quite under the influence of their priests, who are assiduous in their efforts to hold the people and prevent their coming under the influence of evangelical teaching.

"I am glad to say that here and there we find priests who seem to be enlightened and are favorable to evangelical effort among their people. From all I hear there must have been a great change in the attitude of the people from the bitter hostility of twenty and twenty-five years ago. I recently spent some days at the celebrated Varak Vank (monastery). The vartabeds of this monastery received me with the greatest cordiality. The former head of this establishment was a man to whom all the Armenian nation look up to with great respect. He is known as Krimean Vartabed. He has labored honestly and earnestly for the good of his nation. The Turkish government is so afraid of his influence with the Armenians of this region that they prefer to give him a pension at Constantinople rather than trust him to live here."

Hong Kong Mission.

A CHRISTIAN'S DEATH.

Mr. and Mrs. Taylor have arrived at Hong Kong, but we regret to say that Mr. Hager is in such poor health that, under medical advice, he will be compelled to take a period of rest. Mr. Hager writes of the death of one of the natives who had accepted Christ while in the United States: —

"He was in Hong Kong at the time of his being taken sick, but when the physician told him that he could not get well and must prepare himself for death within a short time, his relatives here took him immediately home to his own country village. Some of the Christian friends went to visit him while here, but his friends deceived the visitors by telling them that he had already gone. Fortunately he was enabled to reach home before the great change took place; and while there he was visited by another brother, who talked with him about the glories of the coming world and found that his heart was still trusting in Jesus, having forever renounced all belief in the idols which his own father worshiped. How he passed away is not known, but, as far as we do know, he adhered to his faith. He told his wife that she must not employ any Taoist priest to bury him, nor worship the idols. He had several thousand dollars in the Hong Kong and Shanghai bank, and he wanted his wife to have it all, for his father smoked opium, and no doubt would largely spend it for the poisonous drug. The villagers cannot understand how any one would want to leave his money to his wife and not to his father, but it really makes very little difference, for the father will probably get it in the end."

Mr. Hager speaks of a band who are engaged in medical work in connection with the distribution of Bibles, and are seeking in this way to proclaim Christian truth while caring for the bodies of men.

"For more than a month our Chinese Medical Evangelistic party have been at our Quonghoi station, where medicines were daily distributed, and with this distribution the gospel was also preached and the Bibles distributed. At present they are at Hoi In, where the same work is carried on. This party needs our especial prayers, that they may not forget

their high mission of reclaiming lost souls. Their work has already been blessed, and let us hope that every one of those connected with the Medicine Bible Distribution party may also be a preacher of righteousness. It is a cause of great satisfaction to me that they can visit our several stations in this manner, especially since I am laid aside from much active country work. For more than two months they have gone from place to place, staying sometimes a longer and sometimes a shorter time in one place. Sometimes they are shown great kindness, while at other times they are treated somewhat indifferently. Still they are more gladly welcomed by the people than the simple preacher with his one message. Their visit will no doubt have several very salutary effects in strengthening the weak Christians and creating a more favorable impression of Christianity."

North China Mission.

THE EFFECT OF THE FLOODS.

LETTERS from all our missionaries continue to speak of the distress existing on account of the disastrous floods. Efforts toward relieving the poor are being made in various directions. The Chinese government seems to be doing its best, but the suffering is on such an enormous scale that more help will be needed. The following extract from a letter of Miss Gertrude Wyckoff will indicate one way in which the prevailing distress may check the reception of the gospel on the part of the people.

"Three of our villages, seven miles from Pang-Chuang, in all of which interesting circles of women and children were being taught, are shut off from us by the high water which surrounds them; probably we shall not be able to revisit them for several months or a year. In one of these places are three women who gave their false gods to me, and gave evidence of an earnest desire to turn to the Lord; how easy it will be for them to yield to Satan and hear him say, 'This misfortune is the result of your giving up your gods'! We surely need to pray for our church-members and those inquiring the way, that 'their faith fail not.' Many feel that once in the church no trouble or misfortune should come to them, and should the chastening hand be laid upon them they do not understand it, and the loving Father is, as it were, hidden from their view. If we only think of it, growth and development are slow processes, and shall we be surprised because our formerly heathen brothers and sisters are slow to understand the ways of the God above?"

Japan Mission.

INTERESTED VILLAGES.

DR. GORDON writes from Kyōtō, Japan, October 25: —

"I think I have not yet written you of the visit I made a few weeks ago to the village of Osumi, which lies about fifteen miles southwest of Kyōtō. There are no Christians there, and there had been no evangelistic work done there before. The reason for the invitation is something of a mystery. It seems to have been connected with some action of the Buddhist priests which displeased the people, but I am inclined to think the news of work in some other villages four or five miles away was the real reason.

"The committee of invitation had secured a building formerly used by a private school, and met the two theological students and myself who went down. The people gathered at 1.30 P.M., filling the house and the yard as far as their eyes and our voices would extend, and for more than three hours listened to what we had to say, and were rather disappointed that the meeting did n't last longer. Dr. Davis goes down to-morrow, and I hope to hear of another good meeting. The audience when we were there included the best people of that and surrounding villages.

"I recently made an interesting visit to Miazu, in Tango, ninety miles away on the west coast. Mr. Take no Uchi, who last

year did such good work in Nagahama, has been there since August, and under his wise and efficient labors the outlook is very promising. Some twenty or thirty persons, including school-teachers and small officials, seem seriously interested. In view of recent disturbances in connection with the dedication of a church in Tsuruga it was thought wise not to hold a theatre meeting; so a private house was secured, and the hearers admitted by ticket. The house was packed — nearly 200 being present — and they listened with the greatest interest and attention.

"On my way back I spent the Sunday in Fukuchiyama, where the work is very hopeful under Mr. Tomioka's acceptable labors. Twelve persons were baptized. The work throughout the field of the Tamba church is very hopeful."

DESTRUCTIVE CRITICISM.

Under date of November 8 Dr. Learned writes from Kyōtō: —

"I had the pleasure of spending last Sunday with the little church at the ancient city of Nara, celebrated for its colossal statue of Buddha, where one of our theological students is doing a good work.

"We have begun a series of monthly addresses for the theological students on such topics of current interest as the students select. At the first one, a few nights ago, Mr. Albrecht made a powerful address on Unitarianism. The subject which they have chosen for the next time is The Criticism of the Gospel of John. This suggests a reference to the extent to which the German missionaries have succeeded in bringing to the front in theological discussion here the criticism of the New Testament. They are excellent men personally, but, unfortunately, they hold the extreme advanced criticism, and they are devoting themselves with all their might to its promulgation. Whether because the views are novel, or whether because they are taught with ability, or whether because they are thought to represent the most advanced results of German science and learning, their writings are having a wide circulation, and we hear that they are being discussed in all the churches. It needs no argument to show how fundamental are these questions and how grave is the crisis. If the Gospels and Acts are fictions, there is little left on which to build, and Christ becomes a beautiful myth. If such teaching should prevail in these churches, I don't see how it could fail to make havoc of their faith. Hitherto the authenticity of the Gospels has been rather assumed than argued, and even our students hardly had patience to listen to the statement of the views of Baur. Hence they (or some of them) feel quite at sea.

"We, of course, shall do all we can to oppose these speculations, and are planning, for one thing, to issue a series of Doshisha 'Tracts for the Times.'"

ORDINATION.

"On the 24th I had the pleasure of being present at the ordination of a pastor over the church at Nagahama, on the east shore of Lake Biwa. The new pastor is a graduate of our vernacular theological department, and has won the hearty affection of his church. The examination and ordination occupied the forenoon; in the afternoon there was a meeting of the Conference of the churches on the east side of the lake; in the evening a public preaching service, and on the next day the new pastor was married. A Japanese ordination service differs little from an American, except in such minor particulars as the sitting of the congregation on the floor. The candidate was questioned on many of the points now actively discussed among the churches, such as the genuineness of the Gospels, and showed both a pleasing modesty as to the difficult questions and a firm faith in the essentials of doctrine."

A RESCRIPT FROM THE EMPEROR.

Dr. DeForest writes from Sendai, November 10: —

"The great event of the month is the Emperor's Rescript that has been formally sent to all the schools of the empire. It is but a few lines in length, and its object

is to enjoin upon the young their duty of loyalty to the throne and of obedience to their parents.

"This Rescript, the first ever given from the throne to the youths of Japan, has excited wide comment. It is certain, for one thing, that national morality is deteriorating under the great and rapid changes in government, education, foreign intercourse, and social customs. For several years earnest men have been publishing their lamentations over the loss of moral power. And it would seem that at last even the emperor feels called upon to take a step hitherto unknown, and to add the large weight of his authority in bracing up those virtues that came from Confucianism.

"Others, however, interpret this Rescript to mean that the ancient morality, based on the five relations of Confucius, is enough for Japan. These relations are those of lord and retainer, parents and children, husband and wife, elder and younger, and friends. And the conclusion is freely drawn that foreign morality is not needed, and that Christianity is an interloper. It is too early yet to see how this will affect the cause of Christianity. Naturally the present cry, 'Japan for the Japanese,' would cause a hostile interpretation."

Notes from the Wide Field.

AFRICA.

UGANDA. — News has been received in England of the safety of Bishop Tucker and his party, who were on the way to Uganda and who expected to arrive there by the first of November. The caravan had been fiercely attacked by the Ugogo, but a German lieutenant with his force had defended the missionary party and providentially delivered them. It is pleasant to note that the Germans and English are working in harmony in Eastern Africa. This instance of the defence of English missionaries by German troops is matched by the action of the British government in punishing the natives at Witu for the assault and murder of a party of Germans. Everything points towards concerted action on the part of these two great Powers in reference to affairs within their two "Spheres of Influence."

DINNER WITH A CHIEF IN UGANDA. — Mr. Walker, who in March was the companion of Mr. Gordon at the king's residence in Uganda, gives the following account of a dinner at the house of the Prime Minister of the king. It is a striking illustration of native manners and customs, and it shows how close are the relations between the missionaries and the government of Uganda, which Mr. Stanley calls the "Pearl of Africa": "On my birthday, March 24, I went with Mr. Gordon to see the Katikiro (the chief judge here). We saw him in his most private house, and at his invitation some of the big chiefs came in to see us. When we had been there a short time, as we saw the dinner was coming, we got up to say we were going, but the good man asked us to stay and have some dinner with them. As a step backwards in civilization must be easier than one forwards, I did not feel so shy and awkward at the thought of having to eat with my fingers, as our friends would, had they been asked to sit at the table and eat with knife and fork. First then, a basket was brought in, on which were laid leaves of the plantain (or 'banana' if you like it better) which had been held in the smoke to make them tough and supple. These leaves were spread on the floor to form each man's plate; then sponges (made of the fibre of the plantain) were handed round, and the guests wiped their hands on them. To us was brought a bottle of water, and the water was poured over our hands. All being ready, another shallow basket was brought in with two knives on it, and a huge mountain in the middle

wrapped up in plantain leaves. This mountain was lifted off on to the grass-strewn floor and set in the middle of the guests. Then it was unwrapped carefully, so that the leaves might remain under it to form a dish. It contained a huge lump of smoking-hot plantains, boiled (steamed?) in their unripe state, in which condition they very nearly resemble mashed potatoes in England. Also it contained two lumps of meat. This meat was the breast of a calf. One man cut the meat up, another with a piece of leaf over his hand dug out sods of the mashed potatoes (I call it), and put down a lump before each guest as a builder might throw down mortar. The potato-carver, being a friend of ours, secured for us enormous masses of food. The meat he cut up into quite small pieces, then put his fingers into the salt and wiped them about on the little bits of meat for us. The guest on my right hand was Nikodemo, a man well know to Mr. Ashe. He and others, to show favor to us, at times picked out especially nice-looking bits of meat or potato and gave them to us. The habit of these people is to feast only twice a day, and this partly accounts for the large amount they can put away at one time. We were soon left far behind, and had to give up in despair in the end. Grace was said before we began, and when all had finished contributions were put together for the boys who had brought the food in, and then hands were again washed and wiped. My friend, Nikodemo, gave me a piece of calico to dry my hands on; but on following up the direction it came from, I found it was the skirt of the flowing robe of the guest next to him. I therefore used my pocket-handkerchief instead. All the leaves were rolled up and put back on to the flat basket, and were carried away. Then the native beer, in cups made from a gourd, was handed round; but, as we do not drink beer, milk was brought in for us."

The following paragraphs concerning Africa have been gathered from *L'Afrique Explorée*: —

The Barotse. — Further particulars have been received as to the terms of the treaty between Lewanika, the Barotse king, and the South African Company. This treaty has added value for having been signed not only by the king but by chiefs from all parts of the country. It confers upon the Company the protectorate and the concession of all mines and minerals, subject to a four per cent. tax upon their product for the king's benefit. He also receives an annual subsidy of $10,000 and retains the right of hunting the large animals, elephants, etc., and the trade in ivory. Twenty or twenty-five tribes are scattered over the region covered by the treaty, which has an area of about 200,000 square miles. These people do not form a homogeneous nation over which the Barotse king exercises a real authority. The impossibility of entering among the Mashukulumbi, which the explorers Holub and Selous attempted, shows that the concession does not offer a perspective of purely pacific exploration.

The Germans in Equatorial Africa. — Major Wissmann, the African explorer, was to set out on his return to East Africa about the first of November, 1890. He was to take with him in parts a steamer, built at Hamburgh under his direction, for use upon Victoria Nyanza. It will be carried inland from Bagamoyo by porters over the road which Emin Pasha is now opening. Major Wissmann expects the caravan to accomplish the journey in three months. The German Colonial Society sends with him to Emin Pasha a secretary commissioned to gather from the former governor of equatorial Egypt an account of his travels and discoveries in that region. The Society will publish it at its own expense.

Basutoland. — Serious troubles have broken out in Basutoland, which has become, since the last war, a colony of the English crown. The two chiefs Joel and Jonathan have declared war, and bloody combats have taken place. Four hundred

Boers from the Orange Free State have stationed themselves on the border, to prevent the Basutos from entering that republic.

Sokoto. — The Sultan of Sokoto, who in 1884 recognized the sovereignty of the Royal Niger Company over the banks of the middle Niger and of the Binue, has now transferred to the same Company in perpetuity his powers of jurisdiction over the whole of his kingdom, a territory of 250,000 square miles.

The Liquor Traffic. — Reports have been received that the Christian Union of young people at Abeokuta, West Africa, has addressed to the Committee upon the liquor traffic with the natives a letter in which it sets forth, as follows, the evils resulting from the spirituous liquors of the Europeans. "The country," says the letter, "is inundated with rum and gin; the inhabitants are dying; there is no longer any order; anarchy reigns everywhere; kings and officers abuse their position; parents and children do not acknowledge their mutual duties, and, what is more deplorable, infants are brought up on these poisonous drinks." In consequence of the decisions of the Brussels Conference, the Imperial Niger Company has resolved absolutely to prohibit the importation and the trade in alcoholic liquors in the region which it is opening.

Catholics from Uganda. — Mgr. Livinhac, the Catholic missionary, has arrived at Zanzibar from Victoria Nyanza with a number of young Baganda, who are to be educated as physicians, like those whom the Algerian Catholic mission has already sent into the interior of Africa. Mwanga appears specially to desire black medical men.

Gungunyana. — M. Berthoud, the Swiss missionary, writing to *L'Afrique* from Lorenzo Marquez, says that Gungunyana, the son of Umzila, who left his country some time since, bringing his people with him to the southward, has established himself at a place which he calls Bingwane. This place is about sixty-two miles northeast of the mouth of the Limpopo. "I have learned from various sources," says M. Berthoud, "that Gungunyana has asked for a schoolmaster from Natal, to teach him and his people English; but he does not wish he should preach Christianity."

INDIA.

A Great Revival. — *World Wide Missions* for November contains a letter written by a native preacher, a convert from Islam, named Hasam Raza Khan, who is laboring within the North India Conference. His letter is dated September 17, and he says that within two months he has baptized 400 persons, all "heart Christians." He says that from hundreds of places the invitation is received, "Come, and make us Christians, and teach us and our children." He expresses a confident expectation that there are other hundreds who will be ready for baptism. The presiding elder of the Rohilcund district of the North India Conference confirms the tidings. It seems that in this region the English Church Missionary Society have been at work for twenty-five years, but there has been little apparent fruit from their labors. There is a great call for native preachers and teachers.

Persecution by Relatives. — Christians in this land do not apprehend what fearful trials most Hindus must pass through in forsaking their own religion and entering the Christian church. It would be comparatively easy to bear physical tortures, if these were all, but in most cases methods are employed to prevent the converts from confessing their faith which appeal strongly to their better feelings; they must literally forsake father and mother for Christ's sake. We find in *The Missionary Herald* of the English Baptist Society a touching description of the trials which he underwent, given by a young Hindu who had received Christian baptism. "I fear I cannot convey

to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of, or look at her, my heart nearly breaks. When I think that they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed upon my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender-hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain for a little. Then he described the piteous condition of our family, . . . and he pleaded, 'My dear brother, I have done much to give you an education, scanty though it is. I will do more if you retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required to prosecute your studies. Take now as large a sum of money as is required, *but grant me only this petition, preserve the life of mother*, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.' I could bear these things no longer, so, beseeching them to take food, I retired to pray. . . . When I asked my Lord whether I should do what my friends tell me, a clear 'No' came, accompanied by the tender command, 'Follow Me.' I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be 'rich towards God.' But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me, I am ready to be crushed for Him who died for us while we were sinners. Lord, I am thine for evermore." At the close of his letter he says, "I can do nothing for my mother but pray that she may be led to see the blessedness of the course I have taken. All of you constantly pray for me and my friends. I don't know how to express my feeling of gratitude. Your humble brother in Christ Jesus."

Neglected Sufferers. — We find in the *Harvest Field* for November some painfully interesting reports of medical missionary work from Miss Reade, M.D., who is a missionary in the Arcot district. Miss Reade writes specially of the terror of the people during the recent epidemic of cholera, saying, "No word could convey an idea to English minds of the horrible filth, squalor, and wretched poverty of the poor pariahs in some quarters when the visitation came upon them, nor could any one conceive the revolting and degrading remedies they had recourse to, in some instances, in the hope of saving life. Such too are the terror and aversion inspired by cholera that even in the case of respectable caste families one would find the sufferer turned out of the house into a miserable shed adjoining." During the panic no name was heard from the Mohammedans but that of "Allah," "Allah"; not a mention of their prophet. But so soon as relief came "it was all Mohammed" again. Miss Reade reports a painful case to which she was called, where a little boy of five years of age was striken with the cholera. As he lay in his father's arms, crying piteously for water, among the wailing throng was a little daughter ten years of age, and the physician expostulated with the parents on allowing her to be present, as she would surely take the disease; and sure enough, on the next day, the little girl was stricken down and the boy had died. The parents and kindred were wailing at the tops of their voices around the dead body, and in full sight of the girl, who was in vain crying for water. Not a soul attended to her wants, and when Dr. Reade remonstrated with the mother for treating her daughter so inhumanly, she answered, "*The boy is gone; what does it matter about a girl?*"

CHINA.

DEATH OF MR. AHOK. — Mr. Tiong Ahok was a most prominent native convert in connection with the Methodist mission in Foochow. He has given not only time and influence, but a large amount of money, to forward Christian work among the people. His wife, who also is well known, has recently visited England and was accorded a most hearty reception among Christian people of all denominations in Great Britain. Her husband died August 11, during her absence. He died clinging to the cross of Christ. "God's grace is very great," he said; and in answer to the question "Whence comes your peace?" he replied, "It is the gift of God."

THE CHRISTIAN COLLEGE AT CANTON. — It is with sincere regret that we learn of the serious sickness of Rev. Dr. A. P. Happer, President of this College. He has been ordered to give up work and return home. Dr. Happer has shown great energy and ability in the management of this College, and his departure will be a serious loss to the missionary cause.

Miscellany.

BIBLIOGRAPHICAL.

Emin Pasha and the Rebellion at the Equator. A Story of Nine Months' Experiences in the last of the Soudan Provinces. By A. J. Mounteney-Jephson. With the revision and coöperation of H. M. Stanley. New York: Charles Scribner's Sons.

All who have followed Stanley and his officers through "Darkest Africa" and have thus become familiar with the name and deeds of Jephson will wish to read his own story of the time when he was separated from his leader and in the company of Emin Pasha. This story is well and modestly told and abundantly illustrated. Stanley himself vouches for its accuracy, prefacing the book with a most complimentary and friendly notice. There is much new and interesting information about the country and the people under Emin's rule, as well as concerning Emin himself Mr. Jephson's judgment in regard to the Pasha is on the whole favorable. He recognizes his varied accomplishments, his eminence in science, and his kindly spirit, but he says that while physically courageous he is morally a coward.

We have been much impressed with the description given of three dervishes who came from the Mahdi calling upon Emin to accept the true faith and to submit to the Mahdi's authority. These men are described as fine-looking fellows, with dignified bearing, dressed in white shirts reaching nearly to their knees. "Slung across their backs were thongs of leather, to which were attached numerous little round, oblong, and triangular leather cases, containing different verses from the Koran. Each man had a small volume of the Koran. They came in as prisoners, and on being asked what they came for, replied, "We have come to conduct you by the true path to heaven, and to teach you to pray as we, the true believers, the true Mussulmans, pray." These poor men were evidently sincere fanatics, and were kept in heavy chains and dragged out a miserable existence for weeks, while they absolutely refused to give any information against their comrades. Mr. Jephson says: "Their Korans — the sole comfort they had — were taken from them, and I used often in passing to see them prostrate in prayer, with a rapt expression on their faces, which showed that though their bodies were chained, lacerated, and starved, their faith in God and his Prophet enabled them to rise above their earthly sufferings." They were afterwards taken to the river bank, beaten with clubs, and their bodies thrown to the crocodiles.

Once Hindu — Now Christian. The Early Life of Baba Padmanji. An Autobiography. Edited by J. Murray Mitchell, A.M., LL.D. London: James Nisbet & Co. 1890.

This is a translation from the Marathi. A prefatory note and occasional footnotes by Dr. Mitchell explain its origin as well as certain terms and incidents in the body of the book. The names of missionaries of the American Board, as Drs. Allen and Fairbank, Messrs. R. A. Hume and Munger, are met with. A more instructive or more interesting narrative of a human soul, once held firmly in the grip of oriental superstition, idolatry, and caste, gradually emerging into the light, liberty, and peace of a regenerate child of God, does not often come to hand. Missionary magazines frequently give us condensed narratives of individual conversions, with attendant and consequent trials. These are sometimes enlarged into a book form; as, "Brief Memoirs of Four Christian Hindus" (1816); "Dwij: the Conversion of a Brahman" (1840); "Old Daniel: Memoir of a Converted Hindu." No one of such recitals, however, with which we are acquainted equals this in value. A personal narrative like that of Mr. Padmanji gives us an altogether more graphic exhibition of the debasing power of Hinduism, and the strength of those satanic toils by which its votaries are held in captivity, than we get from usual descriptions. He is evidently a man of superior endowments and of scholarly attainments. The appendix enumerates fifty or more of his published works, besides sundry volumes of periodicals edited by him. The reader of this autobiography will naturally ask, "Does not the story belong to the same category with that of John Newton, Thomas Scott, and many another occidental believer brought out of darkness into God's marvelous light?" It certainly must impress thoughtful minds as a noteworthy phenomenon that our religious literature should begin to be enriched by such contributions from a language of India which till recently contained little besides legends of heathenism.

Tabular Views of Universal History. A series of chronological tables, presenting in parallel columns a record of the more noteworthy events in the history of the world from the earliest times down to 1890. Compiled by G. P. Putnam, A.M., and continued to date by Lynds E. Jones. New York: G. P. Putnam's Sons.

Years ago the volume, "The World's Progress," by G. P. Putman, was a standard and helpful book of reference. The work has now been revised by Mr. Jones, and will be found of much service to all students of history.

Webster's International Dictionary of the English Language, being the authentic edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879, and 1884; now thoroughly revised and enlarged under the supervision of Noah Porter, D.D., LL.D., of Yale University. With a voluminous appendix. Springfield, Mass.: Published by G. & C. Merriam & Co. 1891.

This is not the place, even had we room, for an adequate notice of this marvelous volume. It is enough to say here that the present edition is a great advance upon the former one, excellent as that was. Webster will still hold its place in the very front of the dictionaries.

Gustavus Adolphus and the Struggle of Protestantism for Existence. By C. R. L. Fletcher, late Fellow of All Souls College, Oxford. New York: G. P. Putnam's Sons.

This book is one of a series of biographical studies published under the title of the "Heroes of the Nations." Well does the great king of Sweden deserve to be numbered among heroes. As his dying words on the battlefield affirmed, he did "seal the religion and liberty of the German nation with his blood." Justice, courage, and devotion combined in him to make him a leader of men. The biographer sets forth his life and deeds in clear light before the eyes of this generation. "Simple, brave, passionate, truthful, devout; with the highest sense of his kingly dignity, and a yet higher sense of his great mission on earth, it is not unfair to say of him that he had a single eye to the work God had given him to do." He was a great and glorious champion of the Protestant faith.

Ways and Means for the Young People's Societies of Christian Endeavor. A book of suggestions for the prayer-meeting, the committees, and all lines of Christian work adopted by Christian Endeavor Societies. By Rev. Frank E. Clark, D.D., President of the United Society of Christian Endeavor. Boston: D. Lothrop Co. Price, $1.25.

The Christian Endeavor movement has reached such gigantic proportions and gives such promise of still further enlargement that this volume, made up of wise suggestions from the President of the United Societies of Christian Endeavor and from several of his co-laborers, will be welcomed by a host of readers, young and old. We are glad to see that such a large section is devoted to the attitude of Christian Endeavor societies towards missions, and that Dr. Clark seeks specially to stimulate the societies in this direction. It augurs well for the future of the Christian Endeavor movement that it is so loyal to the church of Christ and to the work of extending his kingdom throughout the world.

Current Discussions in Theology. By the Professors of Chicago Theological Seminary. Vol. VII. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 410. Price, $1.50.

This annual has become a standard for those who would keep abreast with what is transpiring in the theological world, and for this purpose nothing could be better.

Sermons on the International Sunday-school Lessons for 1891. By the Monday Club. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 412. Price, $1.25.

This series of sermons, like its predecessors, meets a demand for thoughtful discourses upon the themes which come weekly before the Bible students in the Sunday-schools. It is a collection of excellent discourses.

Persia: Eastern Mission. A narrative of the founding and fortunes of the Eastern Persia Mission. With a sketch of the versions of the Bible and Christian literature in the Persian and Persian-Turkish languages. By the Rev. James Bassett, author of "Persia: Land of the Imams." Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. Pp. 353. Price, $1.25.

The Persian Mission is very dear to the readers of the *Missionary Herald*, who since the transfer of the mission to the Presbyterian Board have missed the letters coming from this most interesting field. The story of this eastern mission is fully and pleasantly told by Mr. Bassett, and it is a story that will interest and cheer the friends of missions.

The Wild Tribes of the Soudan. Being personal experiences and adventures of three winters spent in the Soudan. By F. L. James, M.A., F.R.G.S. New York: Dodd, Mead & Company.

This volume is not missionary in its character, being an account specially of the travels of sportsmen in Nubia, westward of Massowa, on the Red Sea. The principal accounts concern the Basé country and people. The volume is an attractive one and fully illustrated. While from our point of view we marvel that men are disposed to go for adventure and sport through such regions, we have no doubt that their experiences serve, in God's providence, to open the way for the coming of his kingdom in these dark lands.

The Prince of Peace; or, The Beautiful Life of Jesus from the Manger to the Throne. Prepared expressly for the instruction, entertainment, and religious advancement of the intelligent and devout young people in our homes, our Sunday-schools, our Chautauqua Circles, and our Societies of Christian Endeavor, and lending to all such a helping hand in their approaches to Christ and their walk in Christ. By Isabella M. Alden (Pansy). Superbly embellished with over two hundred masterpieces of illustrative art, engravings, photogravures, and illuminated lithographs. Philadelphia: John Y. Huber Co. 1890.

We give the title in full of a large volume which will serve to make the story of Jesus attractive in many homes.

How to be a Pastor. By Theodore L. Cuyler, D.D., late pastor of the Lafayette-avenue Church. Brooklyn, N. Y.: Baker & Taylor Co. Price, 75 cents.

Books on homiletics are many; books on the work of the pastor are comparatively few. This volume, by one who has been a successful pastor for more than forty years, will be suggestive and stimulating to all who would make full proof of their ministry.

American Heroes on Mission Fields. Brief missionary biographies. Edited by Rev. H. C. Haydn, D.D. New York: American Tract Society.

There are here brought together brief records of the lives of thirteen Ameri-

can missionaries, most of whom have been connected with the American Board. Each sketch is from twenty-five to thirty pages in length. They have been prepared by different writers, each of whom seems to have been specially qualified to treat the particular subject assigned to him or her, and the series is edited by Rev. Dr. H. C. Haydn. It includes sketches of the following missionaries: Mrs. C. G. Schauffler, Dr. H. S. West, David T. Stoddard, Dr. Asahel Grant, Dr. William Goodell, Titus Coan, Dr. H. G. O. Dwight, Dr. S. Wells Williams, Dr. E. C. Bridgman, Miss Julia A. Rappleye, Dr. Adoniram Judson, Dr. W. G. Schauffler, and Rev. John Eliot. These are admirable sketches, and the volume is just the one to put into the hands of busy people who wish to know something about the heroes of our mission fields, but who have not time to read the more extended biographies. We hope the volume will have a wide circulation.

BOOKS RECEIVED.

Textbook of Materia Medica for Nurses. Compiled by Lavinia L. Dock, graduate of Bellevue Training School for Nurses. New York and London: G. P. Putnam's Sons. 1890.

The Advancing Kingdom; or, The Wonders of Foretold History. By Rev. F. E. Tower, A.M.M. Hartford, Conn.: American Publishing Company. 1890.

God and Little Children: The blessed state of all who die in childhood proved and taught as a part of the gospel of Christ. By Henry Van Dyke, author of "The Reality of Religion," "The Story of the Psalms," etc. New York: A. D. F. Randolph & Co.

Knives and Forks. By Mrs. Frank Lee. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 402. Price, $1.50.

Matthew Arnold's Sohrab and Rustum. Edited by Louise M. Hodgkins, of Wellesley College. Boston and New York: Leach, Shewell, & Sanborn.

An Introduction to the Writings of John Ruskin. By Vida D. Scudder, M.A., Wellesley College. Boston and New York: Leach, Shewell, & Sanborn.

Christ in the New Testament. By Thomas A. Tidball, D.D. New York: Thomas Whittaker, 2 and 3 Bible House. 1891. Price, $1.25.

The Bellum Catalinae of C. Sallustius Crispus. Edited by Charles George Herbermann, PH.D., LL.D. Boston: Leach, Shewell, & Sanborn.

Jesus of Nazareth. Three lectures before the Y. M. C. A. of Johns Hopkins University in Levering Hall. By John Broadus, D.D., LL.D. New York: A. C. Armstrong & Son, 714 Broadway. 1890.

Sermons. By the late Right Rev. J. B. Lightfoot, D.D., D.C.L., Lord Bishop of Durham. New York: Thomas Whittaker, 2 and 3 Bible House. 1890. Price, $1.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.)

"That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

Continued prayer for the mission on Ponape (see page 8); also, for the mission in Bihé; that the political disturbances in these hitherto prosperous mission fields may not seriously hinder the evangelical work in these districts.

ARRIVALS AT STATIONS.

September 17. At Ruk, Micronesia, Miss Rose M. Kinney.
October 1. At Adana, Central Turkey, Miss Ida Mellinger.
October 2. At Bombay, India, Rev. Corliss W. Lay and wife.
October 14. At Hong Kong, Rev. John R. Taylor and wife.
October 19. At Yokohama, Rev. J. H. DeForest, D.D., Rev. and Mrs. William L. Curtis, Mr. and Mrs. Arthur T. Hill, Rev. C. M. Severance, Rev. S. S. White, Miss Caroline M. Telford, Miss Clara L. Brown, and Miss Elizabeth Torrey.
October 25. At Durban, Natal, Rev. and Mrs. Charles N. Ransom.
October 27. At Madura, Rev. and Mrs. Franklin E. Jeffery.
November 8. At Samokov, Miss Mary M. Haskell.
November 13. At Smyrna, Turkey, Mrs. Cornelia C. Bartlett and Miss C. D. Lawrence.
November 22. At Smyrna, Rev. Lyman Bartlett and Miss Nellie S. Bartlett.

ARRIVALS IN THE UNITED STATES.

November 16. At New York, Rev. J. E. Pierce and wife, of the Western Turkey Mission, and Miss A. L. Preston, M.D., of the Eastern Turkey Mission.

December 1. At New York, Rev. and Mrs. Henry L. Bailey, of the Madura Mission; also, Mr. Herbert M. Allen, from Van, Eastern Turkey.

DEATH.

November —. At Oregon, Wisconsin, Rev. Oliver W. Winchester, who was a missionary of the American Board in Turkey from 1857 until 1865. Since his return to the United States, Mr. Winchester has been engaged in Home Missionary work in connection with the Presbyterian church.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The urgent calls for increased gifts. (Pages 9–11.)
2. Progress in Austria. (Page 19.)
3. Progress amid obstructions in Mexico. (Page 18.)
4. The Harpoot Evangelical Union. (Page 23.)
5. An ideal tour in Turkey. (Page 21.)
6. The destruction of Oua, on Ponape. (Pages 1 and 8.)
7. Tidings from Ruk, Micronesia. (Page 16.)
8. Among some villages in Japan. (Page 26.)
9. "Sin-cleansing fountains" in India. (Page 41.)

Donations Received in November.

MAINE.

Aroostook county.		
Presque Isle, Cong. ch. and so.		20 00
Cumberland county.		
Minot Centre, Cong. ch., 29.87; J. E. Washburn, 51.30; Lizzie E. Washburn, 18.83; in all 100, to const. LIZZIE E. WASHBURN, H. M.	100 00	
Portland, 4th Cong. ch., 12; St. Lawrence Cong. ch., 10,	22 00	—122 00
Kennebec county.		
Augusta, Cong. ch. and so.		100 00
Lincoln and Sagadahoc counties.		
Bath, Winter-st. ch. (of which 26.50 m. c.),		506 75
Oxford county.		
Turner, Cong. ch. and so.		26 78
Penobscot county.		
Brewer, 1st Cong. ch. and so.		12 75
York county.		
Limington, Cong. ch. and so.	6 56	
York, 2d Cong. ch. and so.	5 00	—11 56
		799 84
Legacies. — Augusta, Mrs. Joel Spalding, by Joel Spalding, Adm'r,		6 45
		806 29

NEW HAMPSHIRE.

Hillsboro county.		
Bedford, Charles Gage,	5 00	
Brookline, Cong. ch. and so.	5 00	—10 00
Rockingham county		
Hampton, Cong. ch. and so.	8 34	
Rye, Cong. ch. and so.	30 00	—38 34
Strafford county.		
Barrington, Cong. ch. and so.	10 00	
Dover, 1st Cong. ch. and so.	148 79	
Meredith Village, A friend,	25 00	
Ossipee, Cong. ch. and so.	1 80	
Ossipee Centre, Cong. ch. and so.	3 75	—189 34
		237 68

VERMONT.

Addison county.		
New Haven, Cong. ch. and so., to const. Rev. C. N. THOMAS, H. M.		51 00
Bennington county.		
Rupert, Cong. ch. and so.		21 10
Caledonia county.		
Lower Waterford, Cong. ch. and so.		4 93
Chittenden county.		
Charlotte, Cong. ch. and so.	23 50	
Colchester, 1st Cong. ch. and so.	10 00	
Hinesburgh, Cong. ch. and so.	12 50	
Jericho Centre, 1st Cong. ch. and so.	18 00	—64 00
Essex county.		
Lunenburg, Cong. ch. and so.		8 00
Orange county.		
East Braintree, Cong. ch. and so.	6 00	
West Randolph, Cong. ch. and so.	27 00	—33 00
Orleans county.		
Newport, 1st Cong. ch. and so.		9 20
Rutland county.		
Rutland, F. A. Morse,		10 00
Washington county.		
Northfield, Cong. ch. and so.	14 93	
Worcester, Cong. ch. and so.	8 51	—23 44
Windham county.		
Brattleboro, H., 10; A friend, 5,	15 00	
Newfane, Cong. ch. and so.	16 50	
Townshend, Cong. ch. and so.	21 22	—52 72
Windsor county.		
Norwich, A young lady,		1 00
		278 39

MASSACHUSETTS.

Berkshire county.
Great Barrington, 1st Cong. ch. and so. 122 19
Monterey, Cong. ch. and so. 3 50—125 69
Bristol county.
Berkley, Ladies' Cent Society, 12 38
Hebronville, Hebron church, 15 00
Norton, Cong. ch. and so. 3 62
Taunton, Winslow ch. and so. 73 00
Westport, Pacific Union Cong. ch. 12 00—116 00
Brookfield Association.
Brookfield, Rev. C. P. Blanchard, 100 00
Sturbridge, Cong. ch. and so. 61 72
Ware, East Cong. ch., of which 100 from E. H. Baker, to const. W. O. Barrett, H. M., and 100 from J. A. Cummings, to const. F. D. Gilmore, H. M. 462 01—623 73
Essex county North.
Amesbury, Main-st. Cong. ch., 20.09; Salisbury Point ch., 1.85, 21 94
Essex county South.
Beverly, Dane-st. ch., m. c. 9 00
Manchester, Cong. ch. and so. 62 00
Salem, Tabernacle ch. and so. 233 41—304 41
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Ashfield, Mrs. Sarah A. S. Perry, to const. Miss A. W. Porter, Miss J. P. Porter, A. W. Perry, and J. H. Perry, H. M. 400 00
Bernardston, Cong. ch. and so. 2 25
Turner's Falls, 1st Cong. ch. and so. 13 00—415 25
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 34 50
Chicopee, 1st Cong. ch. and so. 55 35
Mitteneague, Cong. ch. and so. 28 75
Monson, Cong. ch. and so. 74 28
South Hadley Falls, Cong. ch. and so. 14 93
Springfield, 1st ch., Marvin Chapin, 100; Hope ch., 63.72; Olivet ch., with other donations, to const. M. E. Day, H. M., 44; Indian Orchard ch., 24.31, 232 03
Westfield, 1st Cong. ch. and so., 185.20; 2d Cong. ch. and so., 38.21, 223 41
Wilbraham, Cong. ch. and so. 30 00—693 25
Hampshire county.
Amherst, South Cong. ch. 8 50
Middlefield, Cong. ch. and so. 37 30—45 80
Middlesex county.
Auburndale, Cong. ch. and so. (of wh. 33.91 m. c.), 867 84
Bedford, Cong. ch. and so. 15 00
Holliston, Cong. ch. and so. 105 55
Hopkinton, 1st Cong. ch. and so. 84 30
Malden, 1st ch. 78 00
Newton Centre, A. 14 75
Stoneham, Cong. ch. and so. 35 00
Watertown, Phillips ch. 109 48
Waverly, Cong. ch. and so. 27 65
West Somerville, Day-st. Cong. ch. 20 61
Wilmington, Cong. ch. and so. 28 07
Winchester, 1st Cong. ch. and so. 61 12—1,447 37
Middlesex Union.
Acton, Cong. ch. and so. 22 00
Ayer, 1st Cong. ch. and so. 4 45
Pepperell, Cong. ch. and so. 84 48—110 93
Norfolk county.
Braintree, 1st Cong. ch. and so. 13 65
Holbrook, Winthrop ch. 22 50
South Walpole, G. F. W. 2 00
South Weymouth, 2d Cong. ch. and so. 15 00
Wellesley, Cong. ch. and so. 110 00—163 15
Plymouth county.
Middleboro, Central Cong. ch. 5 50
North Middleboro, A friend, 25 00—30 50
Suffolk county.
Boston, Phillips ch. (So. Boston), 60.55; Maverick ch. (East Boston), 59; Eliot ch. (Roxbury), m. c., 5.78; do., Mrs. A. C. Sargent, 10; do., A friend, 10; Trinity ch. (Neponset), 9; Highland ch. (Roxbury), 7.10; Shawmut ch., A friend, 5; Central ch. (Jamaica Plain), bal. 10c.; H., 500; "An old friend." 75, 741 53
Chelsea, 3d Cong. ch. 80 28—821 81
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Sterling, Cong. ch. and so. 17 10
Worcester, Plymouth Cong. ch., 118.75; Extra-Cent-a-day Band of Union ch., 19.45; A friend, 5, 143 20—160 30
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Grafton, Cong. ch. and so. 65 13
———, Collection at conference, 19 96—85 09
Quinapoxet, Charles T. White, 2 00
5,167 22

Legacies.—Fall River, Rev. Orin Fowler, by M. G. B. Swift, att'y, in full (prev. rec'd 1,681.44), 564 43
Hatfield, Mrs. Lucy L. Morton, by W. H. Dickinson, Ex'r, to const. Mrs. Laura C. Austin, Achsah P. Lyman, and Mrs. Lucy A. Bowen, H. M. 300 00—864 43
6,031 65

RHODE ISLAND.

Providence, Rev. N. W. Williams, 20 00

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 314 00
No. Greenwich, Cong. ch. and so. 21 00—335 00
Hartford county. W. W. Jacobs, Tr.
Farmington, 1st Cong. ch., towards support of Rev. G. P. Knapp, 100 00
Glastonbury, Cong. ch. and Sab. sch. 5 27
Hartford, 1st Cong. ch. and so. 295 81
Kensington, Cong. ch. (of wh. 28.30 for Japan), 40 66
Newington, Cong. ch. and so. 38 55—480 29
Litchfield co. G. M. Woodruff, Tr.
Cornwall, 2d Cong. ch. and so. 88 80
Kent, 1st Cong. ch. and so. 21 18
Litchfield, 1st Cong. ch. (of which 85.89, m. c.), 159 95
Northfield, Cong. ch. and so. 42 36
Plymouth, Cong. ch. and so. 50 00
Torringford, Cong. ch. and so. 17 00
Watertown, Cong. ch. and so., 31.52; W. S. M., 5, 36 52
West Winsted, 2d Cong. ch. and so. 115 24—531 05
Middlesex co. E. C. Hungerford, Tr.
Higganum, Cong. ch. and so. 32 00
Middletown, So. Cong. ch. and so. 61 08—93 08
New Haven co. F. T. Jarman, Ag't.
Cheshire, Cong. ch. and so. 30 00
Derby, 1st Cong. ch. and so. 29 80
Middlebury, Cong. ch. and so. 5 00
New Haven, 1st Cong. ch. and so., 338.58; College chapel, 288.87; Ch. of the Redeemer, add'l, 17, 644 45
North Haven, Cong. ch. and so. 80 00
Waterbury, 2d Cong. ch. and so. 154 64—943 89
New London co. L. A. Hyde and H. C. Learned, Tr's.
Griswold, 1st Cong. ch. and so. 52 80
Lebanon, Exeter Cong. ch. 14 35
New London, 1st Ch. of Christ. 17 47
Norwich, Broadway ch. and so. 52 65
Stonington, 2d Cong. ch., with other dona., to const. Mrs. C. A. Eldred, H. M. 3 00—140 27
Tolland co. E. C. Chapman, Tr.
Mansfield Centre, 1st Cong. ch. and so. 54 00
Somersville, Cong. ch. and so. 27 62—81 62
Windham county.
Canterbury, 1st Eccl. ch. and so. 6 00
Willimantic, 1st Cong. ch. and so. 36 00
Woodstock, 1st Cong. ch. and so. 19 26—61 26
2,666 46

Legacies.— New Haven, Samuel Miller, by George D. Miller, Trus., add'l, 100 00

2,766 46

NEW YORK.

Aquebogue, Cong. ch. and so.	11 20	
Brooklyn, Ch. of the Pilgrims, 4,006.34; Tompkins-ave. ch., 1,000; A friend, 100,	5,106 34	
Brookton, Cong. ch. and so.	7 00	
Buffalo, West. Presb. ch.	10 00	
Clinton, An offering for the Lord,	3 00	
Floyd, Welsh Cong. ch.	1 57	
Flushing, Cong. ch. and so.	44 13	
Franklin, Cong. ch. and so.	37 31	
Hoosick Falls, Mrs. M. B. McClure,	5 00	
Ithaca, 1st Cong. ch. and so.	56 00	
Lewis, Cong. ch. and so.	7 00	
Morrisville, Cong. ch. and so.	16 51	
New York, ———,	50 00	
Rochester, Rev. Myron Adams,	25 00	
Wadham's Mills, Cong. ch. and so.	10 00	
W. Winfield, 1st Cong. ch. and so.	18 60	—5,408 66

PENNSYLVANIA.

Edwardsdale, Welsh Cong. ch.	10 00	
Shenandoah, Welsh Cong. ch.	11 70	
Wilkes Barre, Puritan Cong. ch.	3 00	—24 70

NEW JERSEY.

Closter, 1st Cong. ch.	5 00	
Glen Ridge, Cong. ch.	25 63	
Montclair, Cong. ch.	367 01	
Newark, A friend,	1 00	
Orange, Orange Valley ch.	150 00	
Vineland, F. C. Van Kuren,	5 00	—553 64

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning, 75 00

MARYLAND.

Baltimore, 1st Cong. ch. and so. 109 61

VIRGINIA.

Falls ch., Cong. ch., add'l, 11 00

NORTH CAROLINA.

All Healing, L. S. Cathcart, for student in Tungcho Training Sch., in part,	50 00	
Raleigh, Cong. ch.	3 00	—53 00

TENNESSEE.

Knoxville, Rev. P. D. Cowan, 50 00

OHIO.

Belpre, Cong. ch.	16 00	
Berea, 1st Cong. ch.	6 81	
Brownhelm, Cong. ch.	13 00	
Chatham Centre, Cong. ch.	25 22	
Cleveland, Plymouth ch., 133.20; 1st Cong. ch., 39 29; A friend, for China, 50,	222 49	
Columbus, "C."	10 00	
Edinburg, Cong. ch.	10 25	
Fitchville, 1st Cong. ch.	5 00	
Geneva, Cong. ch.	20 00	
Kent, Cong. ch., an. int. on $1,000 from Austin Williams, deceased,	60 00	
Kirtland, ———,	2 60	
Marietta, 1st Cong. ch.	60 00	
Newark, Plymouth Cong. ch.	10 00	
No. Amherst, Cong. ch.	15 00	
Tallmadge, Cong. ch., 1.95; Daniel Hine, in trust for the late Sarah T. Hine, 50,	51 95	—528 32

INDIANA.

Terre Haute, Mrs. Mary H. Ross, 10 00

ILLINOIS.

Ashkum, Cong. ch.	2 69	
Chebanse, Cong. ch.	6 50	
Chicago, Covenant Cong. ch., 59.39; South Park Cong. ch., 57.70; South Cong. ch., 44; Union Park Cong. ch., m. c., 12; Theo. Sem., on salary Mr. Ransom, 43.85; Rev. Henry Willard, 30; The Lord's money, 33.34,	280 28	
Evanston, Cong. ch.	250 00	
Farmington, George W. Little,	10 00	
Grayville, Olive Cong. ch.	3 50	
Kemper, Delaware Cong. ch.	6 00	
Kewanee, Cong. ch.	98 70	
La Grange, Cong. ch.,	12 00	
Normal, Cong. ch., 16.85; Chr. Associations of the Normal school for native preacher at Marsovan, 100,	116 85	
Oak Park, 1st Cong. ch.	139 97	
Princeton, Cong. ch.	22 98	
Quincy, 1st Union Cong. ch.	103 72	
Ridgeland, Cong. ch., 37.66; Mr. and Mrs. W. E. Sanford, 35,	72 66	
Roscoe, Cong. ch.	16 10	
Roseville, Mr. and Mrs. L. C. Axtell,	4 90	
Shirland, Cong. ch.	4 00	—1,150 85

MISSOURI.

Kidder, Cong. ch.	5 60	
New Cambria, Ladies' Soc., for Africa, 5.25; A widow, thank-offering, 3.25,	8 50	
St. Louis, Compton Hill ch., 65.40; 3d Cong. ch., 30,	95 40	—109 50

MICHIGAN.

Almira, Cong. ch.	6 30	
Big Rapids, Cong. ch.	29 00	
Cheboygan, 1st Cong. ch.	3 00	
Hartford, Cong. ch.	1 80	
Jackson, 1st Cong. ch.	216 28	
Leroy, Cong. ch.	6 00	
Lexington, Cong. ch.	10 15	
Mattawan, Cong. ch.	1 00	
Pleasanton, Cong. ch.	2 00	
Pontiac, A friend,	2 00	
Port Huron, 1st Cong. ch.	58 30	
Watervliet, Cong. ch.	2 00	
Wayland, Cong. ch.	2 12	
Ypsilanti, Cong. ch.	22 30	—362 25

WISCONSIN.

Beloit, 1st Cong. ch.	28 66	
Clear Lake, Sew. Soc. of Swedish ch., for China,	10 00	
Coloma, Cong. ch.	7 00	
Fox Lake, Cong. ch. add'l,	1 00	
Janesville, 1st Cong. ch., to const. W. G. WHEELOCK, H. M.	110 00	
Koshkonong, Cong. ch.	6 00	
Menasha, E. D. Smith,	200 00	
Springvale, Cong. ch.	22 86	
Union Grove, Cong. ch.	11 62	
Waukesha, 1st Cong. ch.	38 75	
Wauwatosa, Cong. ch.	12 00	—447 89

IOWA.

Belmond, Cong. ch.	5 33	
Cedar Falls, Cong. ch.	30 00	
Central City, Cong. ch., add'l,	1 00	
Council Bluffs, 1st Cong. ch.	53 00	
Creston, 1st Cong. ch.	18 95	
Danville, Lee W. Mix,	5 00	
Glenwood, Cong. ch.	13 70	
Keota, Mrs. May Ferguson,	3 00	
McGregor, Cong. ch.	35 59	
Monona, Rev. A. A. Young,	5 00	
Muscatine, Ger. Cong. ch.	5 00	
Salem, Cong. ch.	6 25	
Shenandoah, Cong. ch.	22 45	
	204 27	
Less amount ack. from Tabor in October, now sent to A. M. Assoc.	57 89	—146 38

MINNESOTA.

Austin, Cong. Union ch., to const. H. FREDERIKSE, H. M. 100 00
Duluth, Pilgrim Cong. ch., toward support of Rev. W. M. Stover and wife, 221 00
Minneapolis, Lyndale ch., 36; Pilgrim Cong. ch., 26.55; A member of Park-ave. ch. 8, 70 55
St. Anthony Park, Cong. ch. 16 52—408 07

KANSAS.

Clay Centre, Miss'y Society, 4 85
Cora, Cong. ch. 5 78—10 63

NEBRASKA.

Albion, Cong. ch. 6 00
Cambridge, 1st Cong. ch. 13 06
Franklin, 1st Cong. ch. 10 60
Grand Island, 1st Cong. ch. 27 75
Monroe, Cong. ch. 2 20—59 61

CALIFORNIA.

Compton, La. Mis. Soc., for North. Japan, 5 00
Los Angeles, Olivet Cong. ch. 4 25
San Francisco, Rev. F. B. Perkins, 62; Cong. Chinese For. Mis. Soc., 14, 76 00
Sierra Madre, 1st Cong. ch. 10 77
Stockton, Rev. J. C. Holbrook, D.D. 10 96—106 98

COLORADO.

Denver, Broadway, Cong. ch. 13 51
White Water, Union Cong. ch., toward salary of Rev. O. C. Olds, 4 00—17 51

WASHINGTON.

Enterprise, Cong. ch. 3 25
Houghton, Cong. ch. 4 50
West Ferndale, Cong. ch. 3 75—11 50

SOUTH DAKOTA.

Valley Springs, Cong. ch. 2 50
Yankton, Cong. ch., add'l, 1 92—4 42

IDAHO.

Genesee, 1st Cong. ch. 2 50

CANADA.

Province of Ontario.
Maxville, James T. Munro, for the Zulu Mission, 50; for West Cen. Africa, 50; Peter A. McDougall, for West Cen. Africa, 5, 105 00
———, A friend, for evang. work in Turkey, 20 00—125 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Syria, Beirût, Rev. Dean A. Walker, 15 00
Turkey, Menteshe, Friends, for Africa, 4 40—19 40

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,535 80

MISSION SCHOOL ENTERPRISE.

NEW HAMPRHIRE. — Walpole, 1st Cong. Sab. sch. 2 06
MASSACHUSETTS. — Auburndale, Cong. Sab. sch., for work of Miss C. H. Wheeler, 30; Boston, Sab. sch. of Mt. Vernon ch., for the Hong Kong Mission, 70; Sab. sch. of So. Evang. ch. (West Roxbury), 30; Y. La. Mis. Circle of do., 5.76, both for mis. school under charge Rev. R. A. Hume; Northboro, Cong. Sab. sch., 11.44, 147 20
NEW YORK. — Crown Point, Y. P. S. C. E. 5 00
PENNSYLVANIA. — Spring Creek, Cong. Sab. sch. 5 00
MARYLAND. — Baltimore, Bethlehem Cong. Sab. sch. 4 08
OHIO. — Tallmadge, Y. P. S. C. E. 1 73
FLORIDA. — Tampa, Y. P. S. C. E. 50
KENTUCKY. — Lexington, Mission Sab. sch. 7 50
GEORGIA. — Atlanta, Sunbeam Circle, 1 00
ILLINOIS. — Chicago, New England Cong. Sab. sch., for student in Japan, 25; Seward, Cong. Sab. sch., 5.32, 30 32
MISSOURI. — Riverdale, Y. P. S. C. E. 48
MICHIGAN. — Flint, Cong. Sab. sch., 1.47; Portland, 1st Cong. Sab. sch., 25.03, 26 50
WISCONSIN. — Kenosha, Y. P. S. C. E., for Natal, 5 00
IOWA. — Dubuque, 1st Cong. Sab. sch., 5.67; Monona, Y. P. S. C. E., 1.60; Salem, Cong. Sab. sch., 2.50; do., Cong. ch., for boy in Erzroom High School, 3.30; Shenandoah, Cong. Sab. sch., 5; Tabor, Cong. Sab. sch., 4.68, 22 75
MINNESOTA. — New Ulm, Y. P. S. C. E., for boy in Erzroom High School, 10 00
NEBRASKA. — Albion, Cong. Sab. sch., for student at Pasumalai, 20 00
289 12

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — ———, A friend, 10 00
MASSACHUSETTS. — Great Barrington, Cong. Sab. sch., 31.78; Wellfleet, Lend-a-hand Society, 5, 36 78
CONNECTICUT. — New Haven, College-st. Sab. sch., 20; Old Saybrook, Cong. Sab. sch., 24.79, 44 79
NEW YORK. — Buffalo, 1st Cong. ch., for support of Mrs. Logan and family, and to const. W. W. HAMMOND, R. D. BUSSEY, Jr., Mrs. H. M. HAINES, and Mrs. E. C. SIBLEY, H. M., 250; No. Walton, Cong. Sab. sch., 5.26, 255 26
PENNSYLVANIA. — E. Smithfield, Cong. Sab. sch. 10 00
IOWA. — Marengo, A little girl, by Rev. W. B. Phelps, 1 15
BULGARIA. — Philippopolis, Mrs. Marsh's infant class, 2 20
TURKEY. — Talas, Friends, 5 02
365 20

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MASSACHUSETTS. — Bedford, Ellen Bacon, for Matsuyama Girls' School, 3; Bridgewater, Central Cong. ch., for work in Umtwalume, 10; Easthampton, 1st Cong. ch., 24; Payson ch., 1.60 — both for Bitlis mis. house repairs; Newton, Effie Green's Sab. sch. class, Nonantum, for pupil of Miss E. C. Wheeler, 3; Newton Centre, Extra Cent-a-day Band of 1st Cong. ch., for special work of Rev. Charles Harding, 52; Somerville, Young people of Winter Hill ch., for use of Miss Bessie B. Noyes, Madura, 30; Waquoit, Friends, for Okayama orphan asylum, Japan, 10; Worcester, Infant department Central Sab. sch., for Miss Wheeler, 3.50, 137 10
CONNECTICUT. — Pomfret Centre, Sab. sch. class for mission chapel, Guadalajara, 4.10; W. Winsted, 2d Cong. ch., "for Ceylon Hospital," 10, 14 10
NEW YORK. — Elmira, A friend, for Evang. work in Japan, 15; Northville, Cong. ch., for board of pupil in Erzroom High School, 25, 40 00
PENNSYLVANIA. — Hyde Park, Presb. Sab. sch., for Shushi chapel, 4 00
NEW JERSEY. — East Orange, Trinity Sab. sch., for extra work of Miss E. M. Stone, 10; Plainfield, Cong. Sab. sch., for scholarship Anatolia College, 30; Princeton, Miz-

peh circle, King's Daughters, for Anatolia College and Miss Smith, Marsovan, 29, 69 00
FLORIDA. — Yallaha, Mrs. S. A. Benedict, for the Misses Root, Madura, 10 00
MISSISSIPPI. — Tougaloo, W. Mis. Soc., for Miss Nancy Jones, E. C. Africa, 13 69
OHIO. — Oberlin, Pansy money from Mrs. L. G. B. Hills, for schoolwork of Mrs. Coffing, 5 00
ILLINOIS. — Chicago, A. L. Coe, for scholarship in Anatolia College, 25; Rev. C. F. Gates, for educa. Susan Eleeya, Mardin, 10; do , for aid of students, Mardin, 5, 40 00
MISSOURI. — Kansas City, Seven children, for sholarship in Anatolia College, 14 25
ILLINOIS. — Polo, Ind. Pres. Sab. sch., for work in Mardin, 17 05
IOWA. — Des Moines, Mrs. Whitman and daughters, for school Pasumalai, 10 00
MINNESOTA. — Duluth, Y. P. S. C. E. Pilgrim Cong. ch., for Mrs. J. T. Gulick, Japan, 30; Northfield, Sab. sch., for Mrs. Prof. Goodhue, for Bitlis mis. house repairs, 20, 50 00
KANSAS. — Wakefield, Madura Sab. sch., for educa. Ruth Todd, 10 00
ILLINOIS. — Seward, Cong. Sab. sch., 20; Mrs. F. Stratton, 10; A friend, 10; Mrs. Hodgson, 1; all for pupils in Japan, 41 00
CALIFORNIA. — Santa Cruz, George Ford, for boy in Ahmednagar, 30 00
OREGON. — Portland, Y. P. S. C. E., for teacher at Parner, Marathi Mission 50 00
BULGARIA. — Philippopolis, Boys' class, for printing tracts for No. Japan, 1 00
AUSTRIA. — Prague and Weinberg, Churches for work of Rev. H. Kingman, Tientsin, China (150 florins), 63 75

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Kindergarten, care Mrs. Coffing,	200 00	
,, ,, care Miss Howe,	80 00	
,, ,, at Smyrna,	2 00	
,, refurnishing for Misses Webb,	88 00	
,, Beggars' school, Aintab,	25 00	
,, Erzroom wagon fund,	20 00	
,, work of Miss Searle, Japan,	7 00	422 00
		1,041 94
Donations received in November,		23,208 07
Legacies ,, ,,		970 88
		24,178 95

Total from September 1 to November 30, 1890: Donations, $81,252.09; Legacies, $21,684.28 = $102,936.37.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

Collected in England and Scotland by Rev. G. F. Herrick, D.D.	705 94
Previously acknowledged,	14,725 26
	15,431 20

CONTRIBUTIONS FOR THE SCHOONER "ROBERT W. LOGAN" FOR RUK, MICRONESIA.

MAINE. — Lyman, Cong. Sab. sch. 3 00
NEW HAMPSHIRE. — Penacook, Cong. Sab. sch. 15 00
MASSACHUSETTS. — Dedham, 1st Cong. Sab. sch., 20; Fall River, Hubert G. Shaw, 10; do., Nellie G. and Kate C. Shaw, 10; Hanson, Cong. Sab. sch., 4; do., Y. P. S. C. E., 1; Newton Centre, Mite mission of 1st Cong. ch., 10; Springfield, Olivet ch., 17.23, 72 23
CONNECTICUT. — Hartford, Infant class, 1st Cong. Sab. sch., 5; Killingworth, Cong. Sab. sch., 11.60; Norfolk, Y. P. S. C. E., 10; Salisbury, Cong. Sab. sch., 10; Woodstock, 1st Cong. Sab. sch , 14.91, 51 51
OHIO. — Bellevue, Mission Band, 10 00
ILLINOIS. — Peoria, C. Rogers, of 1st ch., 2.20; Toulon, E. E. Starrett, 10; Junior C. E. Society, 2, 14 20
MICHIGAN. — Edmore, Pine Tree Band, 1; Eaton Rapids, Y. P. S. C. E., 10; Rodney, W. H. M. S., 2, 13 00
IOWA. — Des Moines, Plymouth Cong. Sab. sch., 10.10; Miss Bentley's class, 1; Eddie Harding, by his mother, 5c.; Mt. Pleasant, Cong. Sab. sch., 2.50; Toledo, Cong. Sab. sch., 10; Sioux City, Mayflower Sab. sch., 10, 33 65
MISSOURI. — Kansas City, Clyde Sab. sch. 10 00
KANSAS. — Kansas City, Y. P. S. C. E. of 1st church, 10 00
ENGLAND. — York, R. K. Clark, 1 01
SANDWICH ISLANDS. — Hilo, Foreign Sab. sch. 20 00
253 60

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

FOR SUFFERERS IN CHINA.

MAINE. — Augusta, Chinese Sab. sch. 8 00
VERMONT. — Peacham, A friend, 1; Rochester, Cong. ch. and so., 11, 12 00
MASSACHUSETTS. — Andover, Elizabeth Clough, 2; Boston, A friend, 2; do., "P.," 1; Cambridge, A friend, 25; Chesterfield, Rev. Elihu Loomis, 5; Dedham, Mite-box, 10; Dorchester, Sarah S. Munger, 2; Framingham, A friend, 11; Haverhill, Algernon P. Nichols, 100; Middleboro, Friends of the poor, 1.25; Monson, Cong. Sab. sch., 13.75; Newton, A friend, 3; Norfolk county, C. M. M., 10; Northampton, A friend, 10; do., Julia L. Abell, 1; South Walpole, Missionary, 1; Springfield, ———, 5; Waverly, Rev. Daniel Butler, 5; Worcester, A friend, 5, 213 00
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For Young People.

SIN-CLEANSING FOUNTAINS.

BY REV. JAMES E. TRACY, OF THE MADURA MISSION, INDIA.

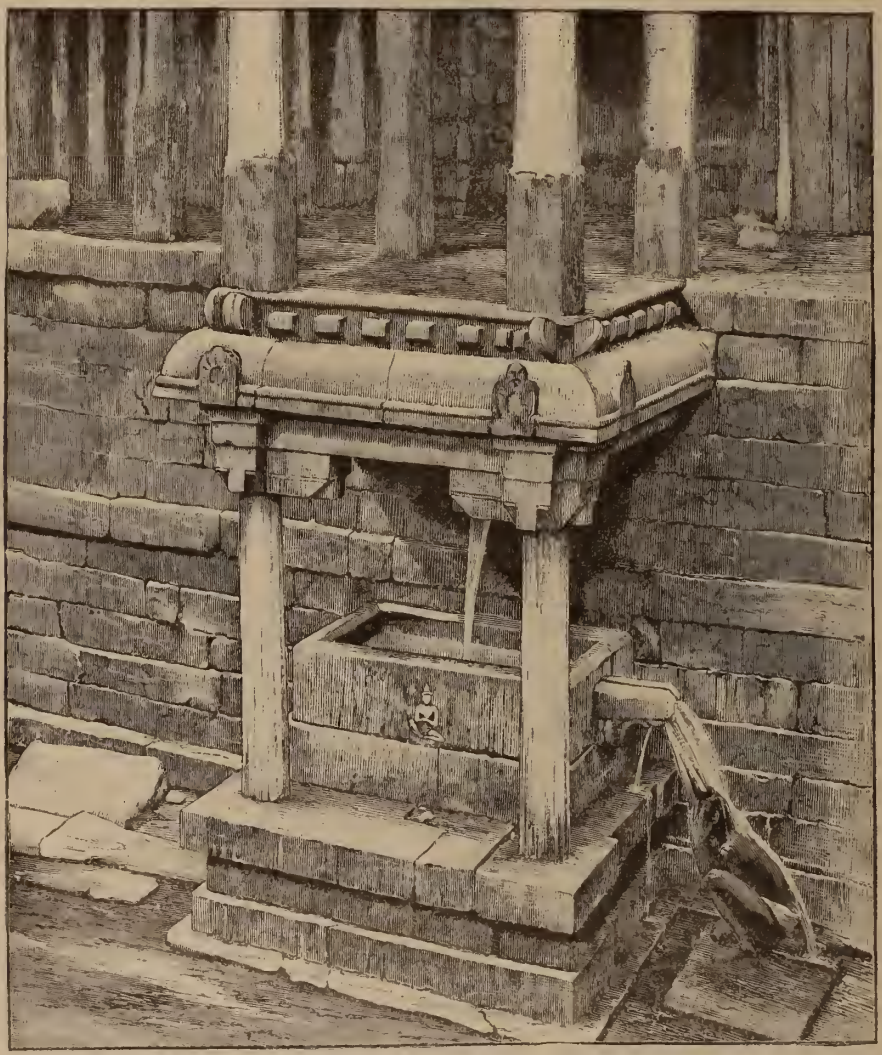
In southern India there are, in various places, fountains and streams of beautiful crystal water which the ignorant people believe will wash away their sins. They do not stop to ask *how* water can cleanse their souls from sin; perhaps they do not even stop to think what *sin* is; but their priests and ancestors have taught them to believe that their gods appointed these sacred streams and fountains as places where sin would be washed away, and so they go to them and bathe and think that their sins are taken away.

The picture on the next page shows you one of these fountains. It springs out of a forest-covered mountain-side in the Madura district, about twelve miles from the city of Madura. Some rich man has built a stone porch over it, and a bathing reservoir, so that pilgrims who come to wash can have a place to stay in overnight, and so that different castes can bathe in the holy water without coming into too close contact with one another; for there are high-caste sinners and low-caste sinners. If you could go to this place, you would not see where the fountain bubbles out of the mountain-side, because it has all been built over; but in the back part of the great porch, where you see the pillars, there is a large, square reservoir, with steps on all four sides leading down into the water, and the fountain sends its stream into this reservoir and keeps it full to a certain depth. Here high-caste sinners bathe their bodies and wash their clothes, and the water overflows and runs out through the opening which you see under the little stone canopy. Low-caste sinners must content themselves with bathing in this water; and you see one man is squatting down on a flat stone, to the right of the tub, and the sin-cleansing stream is pouring over him. On the front of the tub is carved an image of the god Kārliār, who presides over the fountain, and who is worshiped in a great temple down by the foot of the mountain, not far away.

People come here to bathe at all times in the year, but especially during the months of April and July, because during those months great festivals are held in the temple, and people come, sometimes from long distances, to make offerings at the shrine and to wash themselves from sin. At such a festival you would see strange sights. Gay costumes of many-colored cloths, and men and women and children wearing strange kinds of ornaments and offering various articles for sale. You would see men and boys with long, uncombed hair, who had made vows not to cut or comb their hair till this festival, when they make an offering at the shrine and then, after having their heads clean-shaved all over, bathe in the fountain. You would see women bringing little toy cradles as offerings to the god of this sacred place, who has given them, they think, some blessing for a sick child. There is a large tree standing in front of the temple and on its

branches are hung these votive cradles. Some of them are large enough for a child to lie in quite comfortably, and some of them are too small even for a doll to stretch itself full-length.

The fountain flows out from one of the steep hillsides which together form a ravine, and at the mouth of the ravine, about half a mile from the fountain, stands the temple. The water of the fountain runs down the ravine like a little



A SIN-CLEANSING FOUNTAIN IN INDIA.

silver thread, disappears sometimes and then comes to the light again, and finally flows through the temple. During and after the rainy season it is quite a stream, but much of the time it is, as you see it in the picture, only a mountain spring. The path from the fountain down to the temple is a beautiful one that leads among lovely wild flowers and through tangled thickets and under great, spread-

ing trees, and, as you wander in and out, you see bright-plumaged birds flying about, and gay butterflies lighting on the flowers, and shadows dancing everywhere ; and in the midst of all the beauty and fragrance of nature you suddenly come on the temple, with its horrid images all smeared with oil and paint. The contrast is as sad as it is startling.

There are many places in India where streams and fountains are supposed by ignorant people to have the power of cleansing sin. One of the most beautiful of these is in the southern mountains. The name of the stream is Pāvā Nāsā Arw, or, The Sin-destroying River. Thousands of pilgrims go there every year, even from long distances, and after they have bathed and washed their clothes clean in the running water, they travel home again satisfied. The road to this sacred place is shaded much of the way by a beautiful avenue of banyan - trees, planted many years ago by some prince or wealthy man. It gives a delightful shade for the pilgrims who travel on foot and who often stop on their journey at noon or at night, to prepare their food or to rest. Under many of these trees along the way are little shrines, where idols are placed and where pilgrims pause to worship as they go by. Many years ago some devout person set up an idol close by the growing trunk of one of the trees, and in the picture above you see what has resulted. The tree grew larger and larger until it enclosed the idol in the folds of its growing trunk, and, slowly through the years, the idol has been encased and uplifted and become an inseparable part of the tree. That is just the way it often is with us, children. Some temptation yielded to sets up a bad habit in youth, and, unless it is broken up, it grows on with the growth of the boy or girl

IDOL IN A TREE.

till it becomes just as firmly fixed in his or her life as the idol is firmly fixed in the tree. It ought to be a lesson to every one of us.

The picture below shows you the high priest, who has the direction of, and a certain control over, all the Sivite temples and shrines and sacred places up and down the district. He lives in the great temple in Madura, and has great authority in all the ceremonial and financial affairs of the worship conducted there. He is looked up to as almost a god, and when he goes anywhere he is carried in a palanquin, on the shoulders of men, or on a chair over which is borne a gorgeous umbrella or canopy. His forehead, shoulders, and breast are smeared with the sacred ashes from the undying sacrificial fire. His garments have been washed white and pure in holy water. The circlet upon his head is of coral

HIGH PRIEST OF THE MADURA TEMPLE.

beads of great price, and around his neck are other strings of beads which he uses in his prayers. You notice the position of his fingers, and that his right hand is holding a string of beads. These little things are all a part of his worship, as also are the little brass jars on his right and left hand and the folded pieces of silk which lie before him on the embroidered rug. He is sitting cross-legged upon a platform, behind which rises a back or screen. His face does not look as if he were a man whose religious life had made him more conscious of God's presence. He is a fat, well-fed man, learned in Sanskrit, and an able man of affairs, but not a man of holy life. His religion does not require him to be holy, nor does it teach him that only the pure in heart can see God or be happy in his presence.

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